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Reconciliation: Facilitating ethical space between Indigenous women and girls of a drum circle
and white, Settler men of a police chorus

By

Kelly I. Laurila

Masters of Social Work, Wilfrid Laurier University, 2010

Masters of Education, Southwest Texas State University, 1991

Bachelor of Education, Brock University, 2003

Bachelor of Arts, University of Waterloo, 1984

DISSERTATION

Submitted to the Faculty of Social Work

in partial fulfillment of the requirements for

Doctor of Philosophy in Social Work

Wilfrid Laurier University

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Abstract

The purpose of this dissertation was to seek understanding of how a singing partnership between Indigenous women and girls of a drum circle and white, Settler men of a police chorus (i.e., representing public relations for Waterloo Regional Police Services)¹ has been sustained within a local context for five years. Knowing the historical and ongoing colonial systemic violence in policing practices with Indigenous peoples in Canada, it seems unlikely that such a partnership would take place. Song provided this partnership with a bridge for engagement and a means to disrupt enduring perceptions of one another that have fuelled ongoing violence. Through engagement, an ethical space was created that enabled dialogue and understanding of one another, and a critical consciousness of the need for ideological systemic change in policing policies and practices. This singing partnership was the bridge that enabled passageway beyond singing to discussions and engagement with the local police chief and police services.

Centering an Indigenous research framework, Indigenous knowledge, methodology and methods were used in this qualitative research study. Indigenous protocols for sharing circles provided the means for participants to respond to research questions. Indigenous philosophy of wholism and interconnectedness were overarching themes that guided the research process and analysis of participants' stories. An emergent and central theme was the importance of the shared values of: love, respect, truth, honesty, courage, humility, and wisdom. These values (or sacred teachings of the Anishinaabe² peoples) were found to be what underpinned the ethical space that enabled a sustained engagement with one another.

¹ It is important to note that each time I use the words, "police chorus," I have included, in brackets, "representing public relations for Waterloo Regional Police Services." The purpose of my efforts to repeat this message is to guard against perceptions that Waterloo Regional Police Male Chorus consists only of police officers. In reality, most of the chorus consists of non-Indigenous, white, Settler, European, civilian men. Making this statement is not meant to de-emphasize the close connection the chorus has to Waterloo Regional Police Services and its adherence to the police service's values and mandate; nor de-emphasize the impact that the men of chorus in uniform have on those who encounter the chorus. Acknowledging this clarification is for the purpose of being 'up front' about the true identity of men of the police chorus.

² Anishinaabe is another term for the Euro-Western word, Ojibwe, which refers to particular Indigenous peoples; many of whom live in Southern Ontario and the northern United States.

Land Acknowledgement

I acknowledge that Wilfrid Laurier University, where I completed my PhD dissertation, is located on the traditional territory of the Attawandaron (also known as Neutral), Anishinaabe, and Haudenosaunee peoples, which is situated on the Haldimand Tract. This land, promised to the Six Nations, includes ten kilometres on each side of the Grand River.

Dedication

Mino Ode Kwewak N'gamowak my dissertation is dedicated to you. Our drum circle has become such an integral part of my life that I cannot imagine being without it or you. Our drum circle has given me a place where I belong and I hope it has done this for you too. I am immensely grateful for your willingness to be part of this research journey and to genuinely share your personal stories. I am truly humbled and honoured for what you have given of yourselves. What you have shared matters, as other Indigenous women and girls may hear your stories and men and police may learn about themselves and police relations with Indigenous women and girls. Please know that this journey is not over for me. I will continue to honour you and my relationships with all of you by carrying this journey forward to dialogues and action with police services. I am truly grateful!

Niindinawemaaganidog (All my relations) ~ Kelly

Acknowledgements

Sámi Prayer

Buorre beavi ipmil atti
Mu namma lea viissis nisu savvon
Mon Lean áhcci beale sápmelaš
Ja lean maid dai irlándalaš sogas
Earenomáš gitus ipmil ja mu veahkki
Mii leat seammá dilis
Moai fertejit ovttasráciid bargat dan vuostá mii buoridit ássiid eallima.
Gittus eatnat Ipmil

Anishinaabe Prayer

Boozhoo Gichi-Manidoo
Bizaanabi nibi nindizhinikas
Niin Sámi and Irish
Kitchener anduhyaun
Chi Miigwetch niin inaadiziwin
Wiidosem niin gwayako-bimaadiziwin
Chi Miigwetch Gichi- Manidoo.

English Prayer

Hello (Greetings) Creator
This is Stillwater Wise woman.
I am Sámi and Irish.
I thank you for being in my life.
Please be with me and help me to walk life in a good way.
Thank you Creator.

Irish Prayer

May the road rise up
to meet me.
May the wind be always
at my back.
May the sun shine warm
upon my face,
And the rains fall soft upon this land,
Until it is my time to leave this world,
May you hold me close.

With much gratitude my first acknowledgement is to Creator for being with me through every exciting, yet gruelling inch of this journey of searching for direction, meaning and words in this dissertation process; for not letting me quit when I did not think I had it in me to continue; when all I wanted was to see the finish line but knowing there was still so much to complete. Your presence in my life is what has brought me spirit to keep going and to find meaning in what I do.

With much gratitude I give thanks for my partner, Al McDonald, who supported me throughout this journey, who reminded me to take time out, who made me laugh when I felt like crying, who did not falter in his desire to see me finish this dissertation. I am so very grateful to have you in my life.

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I am grateful for the support and wise teachings that Jean Becker, Indigenous community Elder and Senior Aboriginal Advisor of Aboriginal Initiatives at Wilfrid Laurier University has provided to me, not only during this dissertation but over the many years I have known her through ceremonies and gatherings. Thank you, Jean, for making time and space for me. Your kind and gentle way of teaching encouraged me to grow.

I am so very grateful to the Indigenous women and girls of Mino Ode Kwewak N'gamowak and the white, Settler men of Waterloo Regional Police Male Chorus (i.e. representing public relations for Waterloo Regional Police Services) for your willingness to participate in my research study. Without your help and belief in this research I would not have been able to do this dissertation! It does not escape me how critical you all were to the outcome of this research. Chi Miigwetch!

Lastly, I give thanks to my four-legged friend, April. You stayed with me for hours each day as I typed away on this dissertation. You reminded me when it was time to eat, time to put down my work and take care of you (and myself), and when it was time to sleep.

~ All my relations ~

Preface

Reconciliation as a word, and my decision to use it, is conscious. This is a word that has become familiar to Canadians when discussions arise regarding the Truth and Reconciliation process that is underway (Truth & Reconciliation Commission, 2015). Why was this word chosen, and not another? Could redress, reckoning, atonement, reparation, restoration, retribution, repatriation, restitution, regeneration or conciliation work just as well; or better? From my review of the literature, I became aware of scholars looking for the “right” word to describe their understanding of reconciliation. When I contemplated why they invested such energy, I remembered Eber Hampton’s (1995) discussion of motivations being behind one’s writing and research. I realized that how the word is defined reflects one’s experiences and motivations to see reconciliation in a particular light and the direction that is taken. Piet Meiring from South Africa, who spoke at the first Canadian national reconciliation event in Winnipeg, Manitoba, talked about defining reconciliation first, as that would indicate the direction to move towards (Nicki Ferland, Bobbie Whiteman & Janna Barkman, 2010)³. Addressing the need for reflection in defining reconciliation Leroy Little Bear (2016) recently stated that,

There have been many commissions and studies but that Canadian society and the government don’t stop and reflect. We just keep going. We could dwell on the residential school experiences; but we could also focus on an opportunity that the TRC is giving us a wake-up call – to reflect and ask ourselves why these things keep happening. The TRC prompts us to re-think about whom we are and where we are going.

³ I would like to acknowledge a practice used in Indigenous scholarship and research to identify the full names of people that I make reference to. As a result of colonization and colonizing practices and policies in research that have de-humanized Indigenous peoples, the practice of identifying full names is an Indigenous method to re-humanize the authors, research, and the scholarship. In addition, I see this practice as a way that I can contribute to reconciliation through my writing. Reconciliation necessarily needs to involve relationship building. Including full names is a way to relate to the authors more fully.

At a recent public discussion, Senator Murray Sinclair (2016) similarly stated the need for reflection regarding reconciliation. He said, “Know where you have been, because that will tell you where you are going. Know where you are going, because you will then know why you are here. When you know why you are here, then you will know who you are.”

While sharing a common belief in the need for better relationships between Indigenous and Settler peoples, the literature provides explanations of the many ways the meaning of reconciliation is interpreted as well as the directions the nation should proceed. To begin, various authors use *reconciliation* to reflect the need to re-build better relationships (e.g., Kathy Absolon and Akiesha Absolon-Winchester, 2016; Garnet Angeconeb, 2012; Victoria Freeman, 2014; James (SA’KE’J) Youngblood Henderson, 2013; Eva Mackey, 2013; Shelagh Rogers, 2012; Paulette Regan, 2010; Will Sanders, 2002; Colleen Sheppard, 2013; TRC, 2015; Dale Turner, 2013). Some scholars prefer *redress* to refer to Indigenous peoples demanding that wrongs and grievances be rectified, or *reckoning* to refer to a settling of outstanding injustices (e.g., Jennifer Henderson & Pauline Wakeham, 2013). There is *atonement* that refers to reparation by particular Settler groups, such as churches, for the wrongs and harms they have caused Indigenous peoples (e.g., TRC, 2015; Donna Schulz, 2015). *Reparation* was used by Maggie Hodgson (2008) to mean the repairing of the relationships between Indigenous and Settler peoples. Robert Joseph (2008) used *reparation* to mean financial compensation for losses and injustices. *Restoration* was highlighted by Audra Simpson (2016) to refer to Settler needs for absolution and restoring their innocence. Different from Audra Simpson (2016), Arthur Manuel and Ronald Derrickson (2015) preferred *restoration* to refer to restoring the political self-governance of Indigenous peoples and a nation-to-nation relationship between Indigenous and Settler peoples. *Retribution* was used by Colleen Sheppard (2013) and Chaw-win-is, Jeff Corntassel and T’lakwadzi (2009) to mean financial payment for losses and injustices sustained by Indigenous peoples. Where Eve Tuck and

Wayne Yang (2012) have said *repatriation* to refer to restoring Indigenous peoples to their Native lands, Taiaiake Alfred (2014) used *restitution*. Leanne Simpson (2011) preferred *regeneration*, where there is a focus on Indigenous peoples re-generating their cultural and political resurgence. Lastly, some scholars use *conciliation* to reflect moving into something new that brings harmony to Indigenous and Settler peoples (e.g., John Amagoalik, 2012; David Garneau, 2012). These definitions are not necessarily separate from one another and some scholars use more than one word. As Jennifer Henderson & Pauline Wakeham (2013) noted, there is interplay and tensions between these words and the heterogeneity of perspectives of reconciliation helps to dispel notions of a monolithic view and voice of reconciliation.

While it has been clear to me that I can contribute to reconciliation, I have experienced the conflicts and tensions that others have felt with what this term means. Does reconciliation with a focus on the “re” imply going back to the way something was, as if it could be restored, repeated, done again? From a practical standpoint, Indigenous and Settler peoples cannot go back in time. Nor can they re-create the relatively short time of the past when there was peace and friendship (Tehanetorens, 1983) because of broken treaty agreements, cessation of lands belonging to Indigenous peoples, and the creation of reservations and policies of assimilation to get rid of them since that time (TRC, 2015). For these reasons I rejected reconciliation and considered conciliation, meaning the creation of new relationships from this day forward. However, I began to see that the past and all that has happened between Indigenous and Settler peoples was missing from this perspective. Alas, I am back to believing that reconciliation is the word that fits for me and my dissertation. Reconciliation can mean building better relationships in the present by remembering the past. When I think about it, there cannot be genuine relationships of peace and friendship without justice. Reconciliation for me then means remembering the past to create

justice in the present and sustaining it into the future. Reconciliation is a way of being – it can never be done, lest we forget the continued need for ongoing justice in the relationships.

CHAPTER 1 – Thesis Overview

Introduction

Canada is in a time of reconciliation following the work of the Truth and Reconciliation Commission (TRC, 2015) and public acknowledgement by the Federal Government of the truth of the traumatic impact of government policies on forced attendance of Indigenous⁴ children at residential schools. The purpose of these schools was to assimilate them into dominant society. In addition, more information is publicly accessible through the Commission's work regarding the history of broken treaty agreements, missionary attempts to convert Indigenous peoples to Christianity, dispossessing Indigenous peoples from their territories, and efforts to assimilate them through various legislative acts including the Indian Act. With this knowledge coming forth, many Canadians are questioning how to reconcile their relationships between Indigenous & Settler⁵ peoples⁶ so that these atrocities never happen again. Furthering this cause former Aboriginal Justice, Murray Sinclair, of the Truth and Reconciliation Commission of Canada (2015), has called on all Canadians, asking them to find ways to contribute to the reconciliation process; a journey that requires the actions of everyone working towards justice between Indigenous and Settler peoples and between Indigenous peoples and the federal government. I am responding to this Call to Action by dedicating my dissertation to understanding past and present violent Indigenous/police relations and advocating for justice.

⁴ I wish to denote the term, *Indigenous*, as representing peoples who have distinct identification with the land called Canada. I view Indigenous peoples as descendants of the first peoples of the land from pre-colonial times. In Canada, Indigenous and Aboriginal are often used interchangeably with the legal term, Aboriginal, referring specifically to First Nations, Métis and Inuit peoples.

⁵ I recognize the contentious nature of defining the term, *Settler*. It holds many interpretations. For this dissertation, I refer to Emma Battell Lowman & Adam Barker (2015), who use this term to acknowledge non-Indigenous peoples as inherently bound up with Settler colonization of this land in Canada (p. 18). This perspective takes into consideration new immigrants, refugees, visitors on vacations, enslaved peoples and indentured workers. I want to acknowledge that I use capital letters to reflect the terms, *Indigenous* and *Settler*, as proper nouns are reflective of identities.

⁶ I choose to pluralize people when using an adjective in front of the word (e.g. Indigenous or Settler peoples). Pluralizing people can prompt the reader to think of the diverse peoples within.

Statement of Concerns

I see challenges with reconciliation. The pathway ahead is not paved with a clear plan, and not everyone is ready or even wants to participate in finding a way to create understanding and better relationships between Indigenous and Settler peoples and between Indigenous peoples and the government. And, not everyone knows about or understands the importance and necessity of reconciliation. Whether consciously or not, the people of a country rely on their government to inform and guide the populous in directions deemed relevant and important for the people and country as a whole. In Canada, the federal government, past and present, has played a direct role in how Indigenous peoples have been portrayed to the Canadian public. The federal government exercised a direct colonial role in creating violent and racist policies (e.g., reserves, Indian Act, Indian Residential Schools) to assimilate, if not annihilate Indigenous peoples, so that there would no longer be Indigenous people that would interfere with Settler purpose for the land, economy, and political governance. Indigenous peoples have long been considered a problem that the federal government deemed necessary to get rid of (TRC, 2015; Thomas King, 2012).

Colonialism defines the kind of racialized relationship between the federal government and Indigenous peoples. This relationship is one of domination and subordination. The exercise of colonialism is colonization which Arthur Manuel and Ronald Derrickson (2017) defined as: dispossession, dependency and oppression. Indigenous peoples have been dispossessed from their original lands. Dispossession creates dependency of the people on a foreign land and system of sustenance, governance and law. Dispossession and dependency have created impoverishment for Indigenous peoples. Their dependency has trapped them in a perpetual system of impoverishment with regard to self-sustainability from a land base, health, education, housing, infrastructure, economy and self-government.

An assumption in Critical Race Theory (CRT) is that race is socially constructed by those who hold the power in society (e.g., Richard Delgado & Jean Stefancic, 2001; Laurence Parker, 2015) and that racism is the outcome of this construction and serves the interests and needs of the dominant (i.e., non-minority) culture. Government sanctioned colonialism and racism has infiltrated Canadian society. Devastatingly, racism has become so embedded within peoples' minds and in societal institutions with regard to Indigenous peoples (e.g., savages, in need of civilization, prone to criminal behaviour, incapable of managing their own affairs) that it has become normalized. When racism becomes normalized in society, the dangers of it to Indigenous peoples stop getting noticed. Thus, racism becomes invisible to the dominant white culture and "it is business as usual." Racist thinking and resulting injustices have propagated stereotypical and violent relationships between Indigenous and Settler peoples and between Indigenous peoples and the government (Royal Commission on Aboriginal Peoples (RCAP, 1996a; TRC, 2015). The outcome of colonization and racism is that there are many environmental, political, social and health injustices and inequities, intergenerational impacts of the residential schools, racism and discrimination facing Indigenous peoples (Laurence Kirmayer, Cori Simpson & Margaret Cargo, 2003; Mary-Ellen Kelm, 1998; Arthur Manuel & Ronald Derrickson, 2015; John Milloy, 1999; RCAP, 1996b; Mariette Sutherland, Marion Maar & Stéfanie Fréel, 2014; TRC, 2015; Cora Weber-Pillwax et al, 2012).

An environmental injustice lived by many Indigenous communities is the unmet basic need for clean and accessible drinking water; a need that all peoples have for health and survival (Kim Anderson, Barbara Clow & Margaret Haworth-Brockman, 2013). This injustice extends to the toxic impacts on the land, water and environment from resource extraction and the installation of oil pipelines through and near Indigenous communities (Kim Anderson, Barbara Clow, Margaret Haworth-Brockman, 2013; Rachel Avery & Dan Kellar, 2015; David Ball, 2013; Yale Belanger,

2014; Divest Waterloo, 2016; Idle No More, 2016; Avi Lewis, 2016; Arthur Manuel & Ronald Derrickson, 2015; Noline9, 2015; The Story of Stuff Project, 2013; Cynthia Wesley-Esquimaux, 2016). Adding to these injustices is the need for sustainable resources for future generations of all peoples. I have heard Indigenous peoples express that it is difficult to think of reconciliation when their needs for safe drinking water and the land they are living on are not only being threatened, they are not being addressed by the government (Nicki Ferland, Bobbie Whiteman & Janna Barkman, 2010; Leah Gazan, 2016; Avi Lewis, 2016; Arthur Manuel & Ronald Derrickson, 2015; Lisa Monchalin, 2016; Dylan Robinson, 2012).

There are several reasons to address these systemic injustices that Indigenous peoples have experienced from being dispossessed from their original lands. One reason is that a clear connection has now been established between social inequities created by structural and systemic racism and the disproportionate disease, disability, violence and early death experienced by Indigenous peoples (Cora Weber-Pillwax et al, 2012). These factors adversely affect their quality of life, well-being and access to adequate health care, education, employment and self-determination. Another reason is that reconciliation, as told by Former Aboriginal Justice Murray Sinclair, is a Canadian issue; not an Indigenous issue (Shelagh Rogers, 2012; TRC, 2015). The history in Canada is Canadian peoples' history. The economic, political, environmental and social injustices and inequities are also part of all peoples in Canada. A factor that makes this particularly significant is that most Indigenous peoples are not living in distant and remote areas of the country. In fact, close to 60% of Indigenous peoples are living off-reserve (Yale Belanger, 2018). Thus, many Indigenous peoples in urban areas are living alongside Settler peoples. With this high percentage, it becomes even more important to find ways to build relationships between Indigenous and Settler peoples.

The disparities experienced by Indigenous peoples are not only a moral and ethical concern that should motivate the government and Settler peoples to take remedial action, they create a significant financial burden on health care, social welfare, justice system, education and unemployment that is incurred by all Canadians. It would be fiscally responsible for the government to heed the advice from the Royal Commission on Aboriginal peoples (1996e) that short-term fixing of these social and systemic issues are more costly than addressing the root causes of these problems.

Purpose of Thesis

This study encompasses an Indigenous research paradigm to understand the change process in the fractured relationships and understandings between Indigenous women and girls and the police. In light of ongoing negative and often violent interactions between Indigenous women and girls and the police, this study sought to understand what has sustained the singing partnership between Indigenous women and girls of a drum circle, called Mino Ode Kwewak N'gamowak, and white, Settler men of a police chorus, in the Waterloo Regional Police Chorus (i.e., representing public relations for Waterloo Regional Police Services). With the men of the police chorus being a conduit to connecting with Waterloo Regional Police Services, it was hoped that the information learned from this study could provide direction forward for working with local police services for improved Indigenous/police relations.

Thesis Statement:

Understanding how song facilitates ethical space between Indigenous women and girls of a drum circle and white, Settler, active, retired and civilian men of a police chorus and how this space contributes to reconciliation.

To guide me through this dissertation, I was cognizant of the overarching research questions:

1. Considering the truth that is part of the reconciliation process underway in Canada and specifically the truth as it relates to the history of violence and animosity between the police and Indigenous women and girls, how do gender and the colonial violence of the policing institutions influence the ethical space that is created within and between them?
2. How does song contribute to moving from the historical and present fractured relationships between Indigenous women and girls and the police towards reconciliation and creating new relationships based on respect for one another?
3. *Because of the intimate relationship I have with my dissertation, I want to contribute my reflexive journey of my experiences throughout the research process. The question I will be asking myself is:* What has been the significance of this dissertation research and process to my journey of reconciliation with myself, members of the drum circle and police chorus, and with how singing partnerships can foster an ethical space that can contribute to reconciliation?

Central to an Indigenous research paradigm is the privileging of Indigenous knowledges, methodology and methods that are culturally appropriate and relevant to the Indigenous participants. As will be seen, using Indigenous knowledge and methodology can also be of benefit to non-Indigenous participants.

Rationale for Thesis

A specific area of injustice that has impacted and continues to impact and exert power over Indigenous peoples and which infiltrates so many systems in Canadian society is the justice system (Amnesty International Canada, 2009; Yale Belanger, 2014; Cindy Blackstock, 2016; Liqun Cao, 2014; Wendy Chan & Dorothy Chunn, 2014; Robert Christmas, 2012; Peter Edwards, 2001; Lisa Monchalin, 2016; Native Women's Association of Canada, 2016; John Tasker, 2016;

TRC, 2015). It is the justice system where treaty settlements are being stalled, disputed and denied (Arthur Manuel & Ronald Derrickson, 2015).

Within the justice system there are violent abuses of power in the relationships between the police and Indigenous peoples in Canada, both historically and in contemporary Canadian society (Elizabeth Comack, 2012; Wendy Chan & Dorothy Chunn, 2014; Lisa Monchalin, 2016). As an extension of government policy, the police were often involved with accompanying the social worker to take Indigenous children from their family homes and putting them in residential schools (Yale Belanger, 2014; Elizabeth Comack, 2012). Police are implicated in the high numbers of arrests of Indigenous peoples for crimes, the overwhelmingly high incarceration rates of Indigenous men and women (Yale Belanger, 2014; Liqun Cao, 2014; Chan & Chunn, 2014; Patricia Monture-Angus, 1995) and the high numbers of under-investigated murdered and missing Indigenous women and girls (Human Rights Watch, 2017; John Tasker, 2016; Amnesty International Canada, 2009). There have also been many violent interactions with police at stand-offs, land occupations and protests (Yale Belanger, 2014; Robert Christmas, 2012; Peter Edwards, 2001).

The importance and necessity of justice in the relationships between Indigenous and Settler peoples is well documented (e.g., RCAP, 1996e; TRC, 2015); however, for some Indigenous peoples, it may seem inconceivable for an Indigenous women and girl's drum circle to form a singing partnership with a chorus associated with police services. This is especially so in light of the violent history and contemporary interactions that exist between Indigenous peoples and the police. However, this violence is the very reason that I see to form partnerships between our drum circle and a chorus associated with police services. An emphasis on relationships is significant to my research interest. Relationships mean creating time and space for engaging with one another, asking questions and learning about Indigenous peoples' history in Canada and about each other.

This is a space where they can be open enough to listen, understand and engage. My dissertation contributes to an understanding of the importance of relationships with regard to reconciliation. If efforts are not made to build understanding and connections with one another, then the kind of violent relationships that have been in the past and present will continue into the future.

The focus of my research addresses the local context in Kitchener-Waterloo, Ontario, Canada of the relationship between the Indigenous women and girls in a drum circle and a male chorus associated with police services. There are aspects of this research that can extend to other choruses associated with police services who want to seek partnerships with Indigenous women and girls' drum circles across Canada. For example, there are other male and/or female choruses associated with police services in Ontario including Hamilton Police Male Chorus and Hamilton Police Female Choir (Hamilton Police Services, 2017), Toronto Police Male Chorus (Toronto Police Services, 2017), and Ottawa Police Chorus consisting of men and women (Ottawa Police Services, 2017). In Manitoba there is the Winnipeg Police Choir (Winnipeg Police Services, 2017) and in British Columbia there is the Greater Victoria Police Chorus (Victoria Police Services, 2017).

My dissertation contributes to Indigenous knowledges and voices in research because it used an Indigenous research paradigm in a local urban context. As will be discussed later, research has been done to Indigenous peoples with often harmful effects (Linda Tuhiwai Smith, 2012; Amy Blodgett et al, 2011; Raven Pelletier Sinclair, 2003). Thus, centering an Indigenous research paradigm that is based on Indigenous knowledges, methodologies and methods is culturally appropriate and relevant to the Indigenous participants. This paradigm, however, can also be beneficial to non-Indigenous peoples. For example, the Indigenous concepts of wholism (e.g., Kathy Absolon, 2011; Shawn Wilson, 2008) and interconnectedness (e.g., Fyre Jean Graveline, 1998; Lynn Lavallée, 2009) provided a supportive framework for the white, Settler men

of the police chorus (i.e., representing public relations for Waterloo Regional Police Services) in this study. In addition, my dissertation contributes to the rather limited urban Indigenous research conducted with Indigenous peoples.

The arts can be a decolonizing way to engage people by disrupting assumptions, familiar ways of knowing and by prompting dialogues (e.g., Dylan Robinson & Keren Zaiontz, 2015). The arts can also present as an invitation (Lee Higgins, 2012) or welcome to come in. Song can be a welcome that invites people into the same place; but which also provides the space for dialogue. Choosing song for my dissertation research on reconciliation was prompted by a public talk I attended where Elder Lee Maracle was speaking about reconciliation (2015). When asked how Canadians could move forward, she said, “Do what you like to do.” With these words I thought that if one does what he/she likes to do, others will join. My love for song, singing with others, and talking to those with whom we sing motivated me to use song as a central component of my dissertation.

I also chose song because all cultures have music (John Blacking, 1973; Brydie-Leigh Bartlett, 2016; Caroline Bithell, 2014) and most people listen to music (The Nielsen Company, 2015; 2016; Lee Willingham, 2014). Furthermore, there is an abundance of literature that documents the many and varied ways that song can evoke something in people such as spirit (Kelly Laurila and Lee Willingham, 2017), emotions (Eckart Altenmüller and Gottfried Schlaug, 2012), physiological responses (Gunter Kreutz, Cynthia Quiroga Murcia & Stephan Bongard, 2012), personal/societal reflexions (Dylan Robinson, 2012; Michael Murray and Alexandra Lamont, 2012); healing (Byron Dueck, 2016), well-being (Jane Davidson & Andrea Emberly, 2012), and participation (Brydie-Leigh Bartlett, 2016; Arild Bergh & John Sloboda, 2010; Caroline Bithell, 2014). The exposure, interest and experiences, that song evokes made it a promising medium in my dissertation to facilitate discussions about the sustained relationship

between the Indigenous women and girls of the drum circle and white, Settler men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services).

The singing partnership of the drum circle with the police chorus has been happening for six years (i.e., five years at the time of this study). I believe this to be remarkable. I could not find anything in the literature regarding other types of sustained collaborations between the police and Indigenous peoples (i.e., youth, men or women). In addition, I could not find any type of singing partnerships specifically focused on reconciliation beyond brief and time-limited endeavours. My research provides this niche. When I consider the partnership that is growing between the drum circle and police chorus, I see that what is happening matters and that it is disrupting assumptions and stereotypes about one another. I wanted to document and better understand what is happening in the space that has been created through song.

Reconciliation is a long road and all the contributions do matter. From the Indigenous philosophical understanding of everything being connected, I see all the bits of efforts that people are doing contribute to relationship building and understanding between Indigenous and Settler peoples and to a slow, but forward change in consciousness. Dylan Robinson and Keavy Martin (2016) see this too. They state that even small everyday actions can contribute to reconciliation. The authors suggest that it is in the small actions that there is a place for everyone to contribute to the greater task of nation-wide reconciliation.

Situating Myself: Memory Comes Before Knowledge

It is a common practice and indeed expected in Indigenous scholarship and research practices that the writer and researcher be known to readers and listeners (Kathy Absolon, 2016; Kathy Absolon, personal communication, January 18, 2016; Kathy Absolon, 2011; Kathy Absolon & Cam Willett, 2004; 2005; Kim Anderson, 2016, 2000; Cyndy Baskin, 2016; Clint Bracknell,

2015; Debby Danard Wilson & Jean-Paul Restoule, 2010; Dwayne Donald, 2012; Eber Hampton, 1995; Ellen Jensen, 2012; Margaret Kovach, 2009; Lori Lambert, 2014; Lynn Lavallée, 2009; Cathy Longboat, 2008; Karen Martin, 2003; Patricia Monture-Angus, 1995; Raven Pelletier Sinclair, 2003; Linda Tuhiwai Smith, 2012, 2000, 1999; Shawn Wilson, 2008). Kathy Absolon-King, who is Anishinaabe (see Footnote 2) from Flying Post First Nation, reminded me in a recent conversation that inclusion of the embodied self when conveying information is not new to Indigenous peoples and that it is ethical to bring oneself into the writing and research (personal communication, January 18, 2016). Locating oneself in research and writing helps the reader to put context to the information. It helps to clarify who one is, where he/she is from and what his/her intentions are for doing this research and/or writing (Cyndy Baskin, 2016; Raven Pelletier Sinclair, 2003). When people know who the researcher/writer is, it helps to establish trust and accountability (Kathy Absolon and Cam Willett, 2005) and legitimize the knowledge one is claiming (Cyndy Baskin, 2016; 2011). Linda Tuhiwai Smith (2000), who is of Māori⁷, states that the practice of acknowledging the position from which the researcher/writer speaks alleviates perceptions that the person may be presenting a normative view of all Māori peoples. She calls this “fronting up” (p.236). She explains that locating oneself in one’s writing is a way for Indigenous scholars to convey that there is no perspective that can be neutral; that the very research and the way one writes comes from the writer’s worldview ideology and experiences. By locating themselves, Indigenous scholars are bringing forth their realities.

As I moved closer to visioning my research interest for my dissertation, I was reminded of an article I read over 14 years ago. Despite the age of the article, Eber Hampton’s (1995) message is still important and relevant. Referring to researchers, Eber talked about memory coming before the research knowledge; that if one searches, one will find a memory that has

⁷ Māori refers to the general term of the Aboriginal peoples of New Zealand. There are many Aboriginal tribes under this term.

triggered an emotion. This emotion is what motivates a researcher to pursue a particular research interest. Kathy Absolon (2011) added to this that the process of remembering is “re-membering”⁸ and re-connection with one’s history and identity. She also notes that re-membering can help with healing. This re-membering and healing is part of my journey.

Retrieving the memories that motivate me to pour my energy into this research is the first place that I needed to begin my research journey. As I reflected on why I was interested in reconciliation, I felt a sense of responsibility to do what I can to contribute to better relationships between Indigenous and Settler peoples. My thoughts brought me to a reconciliation effort that I have been facilitating in Waterloo Region, Ontario. This is an annual singing event called *Bridging Communities through Song*. I am a member of the local urban Indigenous community and I have been facilitating an Indigenous Women’s drum circle in Waterloo Region for the past 14 years. Six years ago, I had a chance meeting with a member of a Police Male Chorus. As I was walking by a display booth at a local college the word, chorus, caught my eye. That word drew me closer to the booth as singing is near to my heart. Before I knew it, I was engaging in a conversation with Bob (personal communication, March 22, 2011). I was sharing my experiences with him of other Indigenous peoples and the difficulties that some individuals have had with coping because of impacts of the residential schools. Bob, in turn, was sharing his experiences of being a previous police officer having occasion to interact with Indigenous people in trouble with the law and the empathy he had for the traumas many have experienced. As I reflected on that chance encounter, I wondered if it was our getting to know one another that furthered our conversation about a possible singing collaboration. This event happened February 23, 2013. I

⁸ I have observed in Kathy Absolon’s (2011) writing her conscious effort to hyphenate words as a way of re-establishing connections that were there in the past; but which were disrupted because of colonization and assimilation efforts to fragment Indigenous peoples’ cultural identities and knowledges. The word, re-member, is the process of knowing who one is through re-connecting with one’s culture, community, roots and where one comes from.

believe that through the various planning meetings between the police chorus (i.e., representing public relations for Waterloo Regional Police Services) and drum circle members, sharing information during this event, a level of awareness was raised regarding the history of Indigenous peoples in Canada and that the beginning of our relationship was born. What makes this connection with the police chorus so significant is knowing of the often harmful and violent interactions (previously discussed) of the police with Indigenous peoples.

While it is true that I feel a responsibility to contribute to reconciliation and my story above offers an opportunity for contribution, Eber Hampton (1995) might tell me to look again; that there is something beyond responsibility alone. I want to reconcile the Indigenous and Settler parts of me. I am both colonizer and colonized. Reconciliation has personal significance to me because of my heritages, uncertainties of my identity, and being a PhD student doing social work research involving Indigenous peoples. I am Sámi⁹ and Irish and all of my heritages have European roots. Not knowing much about my Sámi heritage or of other Sámi people in my region, I have tried to fill a need to connect with my Indigenous roots by connecting with the local Indigenous community. It has been Anishinaabe (see Footnote 2) Elders and teachers who have guided and taught me in ceremonies, sharing circles, feasts and gathering for the past 30 years. They have supported me in my use of their teachings, with good intentions, until I find my own.

As I put tobacco¹⁰ in the fire and asked for Creator's help to dig a little deeper, two memories surface. Growing up, I did not have a clear sense of who I was or what my heritage was. I remember my father saying, "Never forget, you're a Lapp;"¹¹ but I did not know the meaning of this until later in my adult years. These things were rarely discussed in my family. I

⁹ My roots come from the Indigenous peoples of Northern Finland.

¹⁰ I have learned, from Anishinaabe teachings that tobacco is considered a sacred medicine and that it is used in many ceremonies. When tobacco is used with respectful intentions and placed on the land, in the water or the fire that Creator (i.e., the supreme spiritual creator of all of life) will hear my prayers. Similar interpretations are described by many Indigenous peoples (e.g. Jean Becker, personal communication, no date; Gale Cyr, personal communication, May 17, 2015; Kathy Absolon, 2011; Debby Danard Wilson & Jean-Paul Restoule, 2010; Jean Fyre Graveline, 1998).

¹¹ Lapp is a European word for what the Sámi peoples call themselves.

can remember throughout my childhood having a feeling of not fitting in; like I was missing something. Contributing to this is a story my mother has re-told to me since I was a child. She said that when I was born, my skin colour was very dark. She said that she wondered if I belonged to the Native woman who was sharing the room with her in the hospital, and who birthed a baby the same day I was born. My mother said that she asked the nurse to check the identification tags of me and the other baby. At times, I have questioned if the tags were indeed mixed and if I belonged in the family I grew up in. I believe that my not having the “knowing” of my heritage and my unique perception of the story my mother told me have made an impact on the development of my identity and my sense of belonging. I notice that when I am with people who acknowledge who I am, I have more confidence and I sometimes “forget” that I have doubted who I am. When I am confronted by people who mistake my identity or deny my identity, the uncertainty I experience comes flooding back.

Still searching for the emotions that triggered my motivation for this research, I recalled a story from six years ago that hurt me to the core. For over 30 years I have been doing outreach volunteer work, attending various feasts, activities and ceremonies in the local Indigenous community, primarily with Anishinaabe (see Footnote 2) peoples. There was one point when I and several others initiated community discussions about a plan for an Indigenous community centre. I was not prepared for what happened at a meeting that I arranged to seek community input. With about 70 people present one community member said, “You’re not one of us.” She went on further to say how my taking a lead made the Indigenous community look bad. When I first heard this statement, I was stunned as I thought I was part of the Indigenous community. What I later recognized was that she was saying I am not of First Nations. Her comment created a divide in the room and shortly thereafter, she left as did some others. In the following weeks, the board I was part of made a collective decision to dissolve. There still is no community centre.

What transpired caused me to reflect on what being Indigenous means, how colonized people oppress others and the big question: Where do I belong? As a social worker, I question the role I took on. Was I doing for and not with? I recently learned from Kathy Absolon (personal communication, June 16, 2016) that the need to belong is an anguish and “common thread” that many Indigenous peoples experience because of colonization. Kathy said, “Indigenous peoples have been told they don’t belong” through policies to assimilate and the Indian residential schools (IRS). These colonial and oppressive actions were designed to dismember¹² Indigenous peoples from their cultural identities. The impact, Kathy stated, is that it creates lateral violence with one another. And, as Paulo Freire (2008) stated, Indigenous peoples do to each other what the colonizer does to them. I can see that I have internalized some of this colonial oppression. I have questioned my sense of belonging because someone questioned me. Interpreting my experience within this frame gives me new perspective and consciousness and allows me to re-frame and works towards decolonizing these internalized pieces.

Not only has Eber Hampton’s (1995) advisement helped me to connect my memories and emotions to my research, I see that this process has helped me to see that my research interest is not neutral and that the subjective is ever present. My research interest is rooted in me and I have a relationship with it. I recognize that I have an investment in it. I view this as the motivation for me to do the research well and with integrity. It seems that my personal struggle to reconcile all that is me is the embodiment of the national struggle that Canada is undertaking with reconciliation. I want to accept all of me and I want to belong on this land. I wish for a future where there is peace and friendship, where the land is shared and everyone belongs to this land, and where justice defines the relationships between Indigenous and Settler peoples.

¹² I use, dismember, in the way described by Kathy Absolon (2011, p. 21), whereby, this word evokes “an image and meaning of a forced disconnection.”

An aspect of personal struggle that I am reconciling pertains to me being a social worker, PhD student and researcher. I am aware of social work's history being implicated in the traumatic impacts of the residential schools, the later 60's scoop and the current overrepresentation of Indigenous children in the child welfare system and in the prisons (Truth & Reconciliation Commission, 2012). I am aware of the unethical and harmful practices committed by Western researchers such as concealing research purposes and misrepresenting Indigenous peoples in research findings (Linda Tuhiwai Smith, 2012; 1999). I have questioned if I am a traitor to myself and to Indigenous peoples for wanting to pursue social work research. I have come to realize that these are the very reasons to pursue research. It is because of the history and ongoing systemic oppressive social work and research practices (Donna Baines, 2011; Cindy Blackstock, 2009) that I want to pursue this social work research. I want to contribute to non-oppressive social work and research in ways that are ethical and respectful of the knowledges of Indigenous peoples and which decolonize the relationships between Indigenous and Settler peoples.

Scope of Research Lens

I recognize that much of my formal education has been impacted by dominant discourses. I have learned about the literature pertaining to post-modern theory which postulates that there is not one reality; but multiple realities of understanding and experiencing the world (i.e., Heather Peters, 2009; Ken Gelder & Jane Jacobs, 1998; Donna Haraway, 1988). This theory can contribute to understanding that there are multiple perspectives, voices and narratives on the topics of song and reconciliation. In addition, post-modern theory can help to explain the power that lies beneath the narratives that occupy discourses and institutions in society (Michel Foucault, 1975; 1980).

I have learned of the literature pertaining to qualitative research that uses the embodied self to problematize dominant narratives and to give voice to marginalized and often silent voices in

the literature (Tony Adams & Stacy Holman Jones, 2011; Myerhof & Jay Ruby, 1982; Julie Nagoshi & Stephanie Brzuzy, 2010; Susan Strega & Leslie Brown, 2015; Linda Wheeler Cardillo, 2010). Use of self is a way for researchers to openly acknowledge their relationship to a topic and to reflect upon how they gather, perceive, and formulate research information and their relationship with the research process (Barbara Myerhof & Jay Ruby, 1982; Barbara Probst & Laura Berenson, 2014). Similar to the Indigenous understanding of the researcher/self being part of the research, I see how the embodied self could be an avenue to share my lived experiences regarding song and reconciliation as a way to reflect on my relationship to this topic.

I have also learned about the theory of intersectionality which can help to problematize broad generalizations and conclusions and thereby, enable one to see multiple narratives within and between topics and peoples (e.g., Gita Mehrotra, 2010). This theory can help with understanding the many perspectives of reconciliation and song. There are also various theories pertaining to social movement and activism. Paulo Freire (2008), for example, talks about change needing to come in the form of massive resistance and possible revolt by those who are colonized and oppressed. While his work has helped me to see into the political, social and capitalist dynamics at work between the colonizer and the colonized, I tend to think that his theoretical focus still holds a hegemonic response for resistance (i.e., one approach to action). A theory of social change that I became interested in was developed by Antonio Gramsci (Carlos Nelson Coutinho, 2013; Neelam Srivastava & Baidik Bhattacharya, 2013; James Scott, 2014; James Scott, 1977). This theory explains that the energy for change is accumulated through everyday actions of resistance to colonization and oppression and dominant discourses. As I relate this to reconciliation, I see all the “bits of reconciliation efforts” that are already happening as a way to keeping the momentum of reconciliation moving forward.

Living the Anishinaabe (see Footnote 2) knowledges has become very important in my life and they contribute significantly to how I view my world. I have learned from various Anishinaabe teachers including Kathy Absolon, Orvon Solomon, Warren Pawis, Mary lou Smoke and community Elder Jean Becker who is Innu, Inuit and English and has been adopted into an Anishinaabe family. I have also learned from Dan Smoke, who is of Seneca, and Gale Cyr, who is Algonquin. I see that there are benefits to having both Western and Indigenous knowledges. I can be a translator or interpreter of the use of these knowledges in certain contexts (Kathy Absolon, personal communication, January 18, 2016; Cyndy Baskin, 2016). I think that having multiple knowledges is helpful to broaden one's understanding of the world and of course, living in a society means that knowledges will impact and be exchanged with one another. Leroy Little Bear (2000), who is of Blackfoot, speaks to this when he states, "...No one has a pure worldview that is 100% Indigenous or Eurocentric" (p. 85). In addition, globalization has enabled local knowledges to become part of the knowledges transnationally. Thus, local knowledge becomes national and global; and global knowledges become national and local. For example, the TRC processes that were happening in South Africa and Australia had impacts in Canada, and vice versa (Zakes MDA, 2009; Rosemary Nagy, 2012; Audra Simpson, 2016; Linda Tuhiwai Smith, 2012). From my exploration of epistemology (Kelly Laurila, 2016a) and what it means to know, I see that there are many aspects to one's being that determines what knowledge comes to the forefront at a given moment and what knowledge recedes to the background.

Sámi scholar, Ellen Jensen (2012), speaks about the integral nature of her identity and not being able to escape all of who she is, "I will never be just Sámi or just American of mostly WASP (i.e., White Anglo-Saxon Protestant) descent. I will always be many things and they will all be reflected in how I speak, act, and move around in the world" (p. 45). This is similarly stated by Dwayne Donald (2012), of Papaschase Cree and European, who shares his struggle of

belonging and of how to identify and live with both heritages and histories. Dwayne came to realize that the tensions and conflicts he felt within himself do not need to be resolved, assimilated or incorporated. He notes that in trying to bring closure, something or someone is left out.

While recognizing that I embody other knowledges (i.e., Sámi and Irish) and that they are never far from me, I chose to intentionally privilege an Anishinaabe (see Footnote 2) lens through which to frame my research. I know that as I privilege this knowledge, I foreshadow others; but they are still there. I say this because there have been aspects of my research that inevitably mix Indigenous and Euro-Western¹³ knowledges even despite my best intentions to privilege one.

Organization of Dissertation

This thesis has been organized into eleven chapters. Chapter 1 (*Thesis Overview*) provides an overview of the thesis topic, purpose, rationale, situating myself as the researcher, and the scope and organization of my research. In chapters 2, I discuss the colonial and socio-political violence that exists between police and Indigenous women and girls as being the contexts and foundation for this dissertation. Chapters 3, 4, 5, 6 (Literature Review) outline relevant literature and theories on the topics of Indigenous research paradigm, reconciliation, ethical space and song. Chapter 7 (Synthesis of Literature Review) describes my analysis of the literature review. Chapter 8 (Methodology) describes the process and methods for my research study. Chapter 9 (Research Findings) presents the findings of this dissertation research. Chapter 10 (Discussion) connects the research findings to the main research questions of this dissertation. I also discuss the strengths and limitations of research methods I used, ethical issues, and areas for further study. Chapter 11 (Conclusions) provides a synthesis of this dissertation along with implications of this research for police services and social work.

¹³ In this dissertation I use the terms, “Western” and “Euro-Western,” depending on the context and intentions I wish to emphasize. I use, Western, to primarily emphasize influences in North America. At times, I wish to acknowledge and emphasize that the influences of Western knowledges stem from European ideology.

CHAPTER 2 – Colonial and socio-political violence between police and

Indigenous women and girls

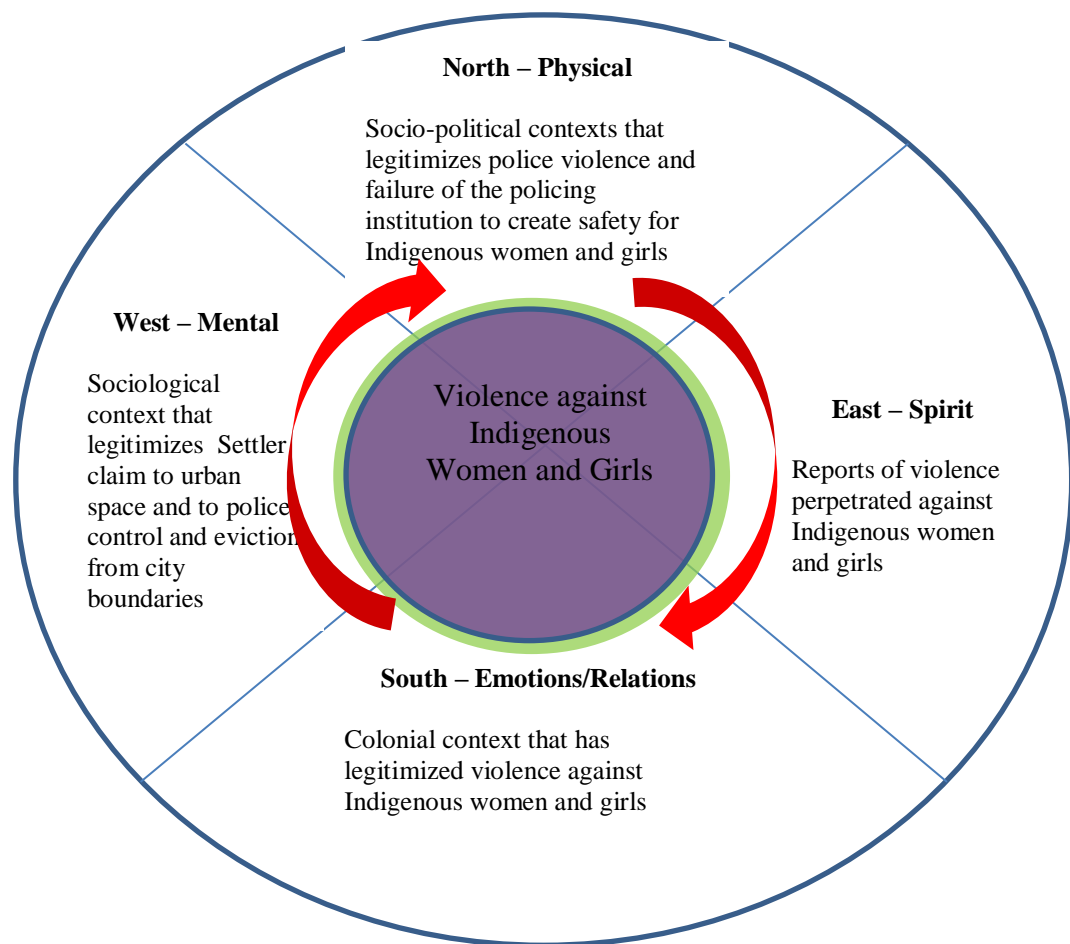
Knowing the truth of the colonial and socio-political violence between police and Indigenous women and girls has overshadowed my dissertation. It is this truth that provides the reason for my research and which grounds my literature review. The following is an explanation of these contexts.

I will use central features of Indigenous knowledges, primarily Anishinaabe (see Footnote 2) concepts that I have been taught. Specifically, I will use an Anishinaabe, wholistic concept and visual symbol of the circle, called the *Medicine Wheel*, to organize, express discussions, and share research findings. The Medicine Wheel is conceived as a circle that is divided into four quadrants. While these quadrants are separate, they are still interconnected by a smaller circle in the centre (Lynn Lavallée, 2009). This depiction shows the separate yet connected areas of a discussion. Each quadrant sits in a different direction of the circle (i.e., east, south, west, and north). The first quadrant to explore is the east portion. Moving in a clockwise direction, the second quadrant is the south, then the west, and north.

Within each quadrant there are aspects of life that can help to interpret a phenomenon. In the east there is the spiritual aspect. Spirit is a life force that can sustain individuals and communities. It is in the east direction, where one seeks guidance from the spirit world for many of life's questions, and where intentions are realized and acknowledged. In the south are the emotional and relational aspects connected to oneself and one's relations. The west includes the mental (i.e., learning) aspect and the north is the physical aspect where actions evolve out of various understandings and relationships. How I interpret each of these aspects will vary throughout this dissertation and will be explained as I utilize the Medicine Wheel. The arrows that

are indicated in various figures indicate an ongoing journey of movement and learning. Movement to the north quadrant does not mean the learning journey is over. There is always more to uncover and thus, the circle of learning continues. I begin with a circle (see Figure 2.1) to show, visually, how I have organized my discussion of the colonial and socio-political contexts that can help to explain police violence against Indigenous women and girls.

Figure 2.1 – Colonial and Socio-Political Contexts to Explain Police Violence Against Indigenous Women and Girls



Centre – Violence against Indigenous Women and Girls

I begin in the centre. Beginning in the centre of the circle provides the central focus, and a constant reminder, to remember the truth of the violence against Indigenous women and girls; and this truth being the reason for my dissertation. The multitude of reports of violence perpetrated against Indigenous women and girls; the colonial context that have legitimized violence against Indigenous women and girls; the sociological context that legitimizes Settler claims to urban space and police control and eviction of that space; and the socio-political contexts that legitimize police violence and failure of the policing institution to create safety for Indigenous women and girls are all the reasons that the centre must be the focus.

Spirit - Reports of violence of Indigenous women and girls

Perpetual violence has been perpetrated against Indigenous women and girls. This alarming travesty is manifested in 58 reports reviewed by the Legal Strategy Coalition on Violence against Indigenous Women (LSC, 2015), which all pertain to the high incidence of violence against Indigenous women and girls in Canada. Data gathered from the General Social Survey in 10 provinces¹⁴ in 2009 indicated that almost 67, 000 Indigenous women reported being victims of violence (i.e., specifically sexual assault, robbery, physical assault). This number is three times higher than such reporting by non-Indigenous women (Statistics Canada, 2011). Two-thirds of the Indigenous victims were between the ages of 15 to 34 years. An especially significant and alarming finding from the report is that in most cases, Indigenous women did not bring these violent incidents to the attention of the police or any other formal victim service.

A report produced by the Native Women's Association of Canada (NWAC, 2010) identified the disappearances and deaths of 582 Indigenous women and girls from the past 20

¹⁴ The 10 provinces include: British Columbia, Alberta, Saskatchewan, Manitoba, Ontario, Quebec, Newfoundland and Labrador, New Brunswick, Nova Scotia, Prince Edward Island (Statistics Canada, 2011).

years. Lisa Monchalin (2016) found that in 2014 the RCMP documented 1, 181 cases of missing or murdered Indigenous women between 1980 and 2013. Of these cases there were 1, 017 Indigenous women murdered and 164 cases where they were still listed as missing. Lisa noted that while Indigenous women represent only 4.3% of the total female population in Canada, they represent 16% of the female homicides. The NWAC (2010) report addressed the lack of attention by media, government and Canadian society to address Indigenous women and girls' over-representation with regard to experiences of violence and death. A 2004 report by Amnesty International on the discrimination and violence against Indigenous women states that "Canadian authorities should have done more to ensure the safety of these women and girls" (p. 2). The LSC (2015) emphatically indicated that this violence against Indigenous women and girls is a sociological phenomenon of, "racism and sexism that excludes and devalues Indigenous women" (p. 2).

In June 2017, a research team called the Human Rights Watch¹⁵ (HRW, 2017), released a report of their findings pertaining to policing-related abuses experienced by Indigenous women and girls in the past three years in Saskatchewan. The following abuses by police were reported by the women and girls:

- Police using excessive force
- Inappropriate body and strip searches by male officers during routine stops and in detention
- Sexual harassment
- Sexual assault of women by officers

¹⁵ The Human Rights Watch is an independent non-governmental organization that monitors and reports on issues pertaining to human rights in countries around the world (Human Rights Watch, 2017).

- Police insensitivity to the well-being of Indigenous women and/or girls, especially in instances where they were victims of violence
- Threatening arrest (e.g., for drug possession, public intoxication, breach of parole conditions when the situation at hand was when a woman was reporting domestic violence)

Inquiries abound with police being implicated in murders, violence, sloppy case management and inaction with regard to Indigenous men and women. To name just a few, there is the 1988 Manitoba Inquiry (Yale Belanger, 2018) prompted by the deaths of Helen Betty Osborne and J. J. Harper in 1971. In the case of Helen Betty Osborne, she was abducted and murdered in The Pas (a sadly well known strip of highway known as Highway of Tears in Northern British Columbia where many Indigenous women have been murdered). Despite the fact that the men responsible talked to people about their actions, nobody reported them. The case was unresolved for 14 years. The inquiry found that inadequate police work was a significant factor in the delay of arrests. In the case of J. J. Harper, a Winnipeg police officer who was pursuing two suspected car thieves mistook J. J. to be one of the suspects. When J. J. started running from the officer, he was shot dead (Yale Belanger, 2018). The officer was exonerated from any wrong doing because he was said to be defending himself from an attack by J.J. There was the Davies Inquiry that begun in 2007 which resulted from the death of Frank Paul in 1998 in police custody (i.e., Davies Commission, 2011). The inquiry determined that Frank had been taken by police from a Vancouver police jail cell and left in an alley in East Vancouver on a rainy December evening where he died of hypothermia.

In no uncertain words, The Royal Commission on Aboriginal Peoples, (RCAP, 1996i) concluded that the criminal justice system has failed Aboriginal peoples, a failure the commission saw resulting from colonialism. In 2004, there was the Wright Inquiry investigating the death of

Neil Stonechild. He was picked up by police and dumped outside of city limits in the winter while intoxicated and left to walk home, or more likely die from exposure. Similar incidents occurred with Rodney Naistus, Lawrence Wegner and Darryl Night. All had problems with drug and alcohol abuse and regular contact with the police (Elizabeth Comack, 2012). Only Darryl Night lived to tell his story. Known as the ‘Starlight Tours’¹⁶, these kinds of incidents have been reported to be happening since the mid 1970’s. In many of the cases, the police were not convicted for the actions.

In 2013, the Human Rights Watch reported on the grave violations of rights of Indigenous women and girls perpetrated by RCMP and the police in British Columbia. In 2016, CBC Radio-Canada (Fundira & Montpetit, 2016) announced an inquiry into police treatment of Indigenous peoples in Val d’Or, Quebec following the exposure of 37 alleged cases of police physical and sexual assault of Indigenous Cree women. There were reports that over the past 20 years, poor and homeless Indigenous women were picked by the police for being drunk and they were then driven outside of town. Some of the women reported that they were paid or given alcohol or drugs to perform sex acts with the officers, were beaten and/or sexually assaulted and then abandoned by the police. According to CBC News, not one single police officer was charged due to insufficient evidence (Benjamin Shingler, 2016). Indigenous leaders expressed concern that with Quebec provincial police officers not being charged, this would breed mistrust of the justice system and dissuade other women from coming forward with allegations of abuse. This has grave repercussions for being able to address the rampant systemic racism that exists within policing as it will create an underrepresentation of this enormous travesty and continuation of police violence against Indigenous women, and indeed all Indigenous peoples.

¹⁶ The police practice of picking up and ‘dumping’ Indigenous peoples outside town limits and left to walk home or more likely, die, has been referred to as the Starlight Tours (Elizabeth Comack, 2012; Lisa Monchalin, 2016).

Emotions (Relations) – Colonial context that has legitimized violence against Indigenous women and girls

When the Universal Declaration of Human Rights (UDHR) was adopted in international law by the United Nations General Assembly in 1948 (United Nations, n.d.) the civil, political, social, economic and cultural rights of all human beings around the world were deemed protected with regard to the lands where they lived. This declaration and adoption by Canada should have been sufficient for the affirmation of Indigenous peoples' rights, along with every other peoples' rights; but it was not. In 1982, Section 35 of the Canadian Constitution Act makes a specific statement which "recognize[s] and affirm[s]" the "existing aboriginal and treaty rights." The Canadian Charter of Rights and Freedoms (1982) and the Canadian Human Rights Act (1985) both affirm rights to Indigenous peoples. The Canadian government moved from their political stance in 2010 of support to adoption of the United Nations Declaration on the Rights of Indigenous peoples (Government of Canada, 2016). These are just some of the adoptions of rights for Indigenous peoples. What all of these efforts to adopt rights for Indigenous peoples tell me is that one adoption was not enough to declare and uphold human rights for Indigenous peoples. One adoption was not enough for Indigenous peoples' rights to be supported and implemented in equitable and just ways; the same as the rights that would be implemented for all humans. No, indeed, these subsequent adoptions since 1948 indicate that this was not the case. Joyce Green (2014) suggested that the need for additional recognition and adoption of Indigenous rights is because of colonialism and the resulting ongoing violence experienced by Indigenous peoples with regard to inequitable and unjust social, political, cultural, gendered and historical contexts. To put this more clearly, all of these adoptions of Indigenous human rights would suggest that there is a minimizing of the reality of violence from the imposition of colonization in the settler states. Joyce Green (2014) said that as a result of all of these adoptions, Indigenous rights have been

segregated from the rights of other human beings. One adoption should have been enough; yet four, five and more adoptions have not been enough.

Segregation of Indigenous peoples has been happening almost since the time of European contact. There have been colonial and racist policies to dispossess them from their lands (Liquan Cao, 2014; Human Rights Watch, 2017; Geoffrey York, 1990; Lisa Monchalin, 2016). Their identity and existence has not be determined by them; but instead, by the Federal Government who imposed an Indian Act designed to segregate and control almost every aspect of their lives (Indian Act, 1985). Indigenous people were re-located to reserve lands to contain and control them (Sherene Razack, 2014), and assimilate them through residential schools that attempted to erase their Indigenous knowledge, identity and culture (Razack, 2014; TRC, 2015). In 2015, the TRC described the cumulative effects of the federal government's colonial and racist assimilationist policies as a form of cultural genocide; the ultimate in segregating and attempting to eradicate an entire peoples. While the residential schools have closed, colonial and racist practices of taking Indigenous children from their families was still happening through the 60s scoop (i.e., where large numbers of Indigenous children were removed from their families and put into the child welfare system in the 1960's) (Cindy Blackstock, 2009; Raven Sinclair, 2007), to the millennium scoop (i.e., overrepresentation of Aboriginal children in child welfare) (Gilchrist cited in Raven Sinclair, 2007, p. 67), and now to the foster care scoop (i.e., where there is ongoing adoption of Indigenous children by non-Indigenous foster families) (Raven Sinclair, 2016). Adding to these colonial and racist practices that have segregated and separated Indigenous people from their families, communities and culture, there continues to be colonial and racist practices that result in an over-representation of Indigenous women, men and youth in the prison system. The high rates of discrimination, arrests, incarceration, segregations and longer sentences prompt some

criminologists to name prisons as the “new residential schools” for Indigenous peoples (Nancy Macdonald, 2016).

The Indian Act created sex-discrimination and disempowerment for Indigenous women, and it changed how Indigenous men and women saw each other and their traditional roles in their families and communities (Human Rights Watch, 2017; NWAC, 2010). Lisa Monchalin (2016) discussed how, historically, Indigenous women often held positions of leadership and that their roles were valued in their communities. The imposition of the patriarchal systems and laws, such as the Indian Act, displaced and subjugated Indigenous women and instigated lateral violence in families and communities (Robert Alexander Innes and Kim Anderson, 2018; Pamela Palmater, 2016). Furthermore, European men historically viewed women as subordinates who were their property. This colonial notion shaped and changed Indigenous norms of how Indigenous women were perceived and treated. As previously discussed, the stereotypical perceptions of Indigenous women as squaw and less than human have rendered them more susceptible to abuse and violence (Lisa Monchalin, 2016). Popular culture’s distorted representations of Indigenous women have made their sexual exploitation easier by objectifying and dehumanizing them. The media is unresponsive to the “news worthiness” of the pervasiveness of violence against Indigenous women and girls (Kristen Gilgrist, 2010). This can fuel societal ignorance, complicity in a system that undervalues and even kills the lives of Indigenous women and girls, and Settler peoples’ lack of responsiveness to this travesty. These distorted representations have enabled sexual violence perpetrated against Indigenous women and they have provided the means for Indigenous women to become targets for abduction and abuse (Pamela Palmater, 2016). A significant point that Lisa Monchalin (2016) makes is that these distorted representations have also fuelled deficient reactions, which I identify more strongly as willful refusal, of police and government officials to respond to incidents involving Indigenous peoples, particular Indigenous women.

Explaining police violence against Indigenous peoples, particularly Indigenous women, must be made within an understanding of how whiteness and colonization have enabled social constructions of racism, sexism and gender hierarchies (as previously discussed) to assign less worth and concern for their lives . It would be easy to say that policing is a stressful job and that police sometimes will get angry or not handle things properly because of their frustrations. Recommendations of inquiries are often a call for improved training regarding cultural differences between Indigenous peoples and police as well as anger management training for police in their interactions with Indigenous peoples. These explanations, however, are not sufficient as they imply that there are just a few bad police officers and that their individual behaviours just need correcting (Sherene Razack, 2014). In reality, there are broader ideological and institutional ramifications for their behaviours. Elizabeth Comack (2012) stated that these behaviours show how race and racism are embedded in everyday institutional practices and how these practices continue to marginalize and exclude. The reports of abuse and violence by police officers are much higher towards Indigenous peoples than reports of other peoples and there is no acknowledgement of the devaluing of Indigenous life among police (Robyn Bourgeois, 2018; Pamela Palmater, 2016; Sherene Razack, 2014). A case in point that Sherene makes is that Justice Wright who presided over the inquiry into the death of Neil Stonechild made a concluding statement that both sides were to blame for the police failures. Sherene suggests that this statement shows a lack of understanding in the justice system of the pervasive racism and indifference of police towards Indigenous peoples and that it reinforces the idea of a “hard-to-police population and a police force that did not try hard enough” (p.66).

Nicole Lugosi (2011) argued that failing to address the underlying racial factors and motivations allows the mythology of Canada being a non-racist nation to remain unchallenged. This failure to address these underlying roots impedes any meaningful change in the justice system

and justice for Indigenous peoples. The author discussed how law is viewed by society as objective and neutral; yet in reality it is predicated on a white, hegemonic and privileged master narrative of that society. Thus, perceptions of racialized others and their behaviours are interpreted within this white, master narrative frame of reference. As previously discussed with regard to whiteness and the ideology that constructs how a society will exist, these interpretations about others become normalized; and they are taken for granted as unquestioned truths.

Legal decisions are often based on the stereotypes of Indigenous peoples (e.g., the Indigenous person as savage, squaw, prostitute, prone to criminal behaviour, alcoholism, and drug addiction) (Nicole Lugosi, 2011). This further entrenches the criminal racialization of Indigenous peoples. When these kinds of narratives become normalized, they can effect policy because how an issue is conceptualized affects how policies and practices are enacted (Nicole Lugosi, 2011). The entrenchment of these narratives happens when these policies are enacted because it becomes very difficult to imagine another way of seeing and doing things. Nicole suggested that this is what has happened in law with regard to Indigenous peoples and other racialized peoples. A case in point is that the Starlight Tours were known about for a long time within the justice system and by the police, and that it took an inquiry to show that these violent police actions were happening, before abuses of power within the police department were examined.

Mental (Learning) – Sociological context that legitimizes settler claim to urban space and to police control and eviction from city boundaries

The federal government of Canada has failed to acknowledge and recognize that the violence and murders of Indigenous women and girls is not just a crime that require punishment of perpetrators; but an indication of the broader sociological phenomenon that enables this violence to happen in such astronomical numbers (LSC, 2015; Pamela Palmater, 2016). The numbers of missing and murdered Indigenous women and girls and the violence perpetrated against them is far

too high to not see that racism, sexism and misogyny (based on white colonial society) against Indigenous women and girls is accountable for this gendered violence (Human Rights Watch, 2017; LLC, 2015; Pamela Palmater, 2016).

To highlight the enormity of this tragedy, I have indicated a sample of just how many Indigenous and non-Indigenous scholars, writers and organizations are calling attention to this sociological phenomenon (e.g., Amnesty International Canada, 2004, 2009; Kim Anderson, 2016; Christi Belcourt, 2018; Robyn Bourgeois, 2018; Liqun Cao, 2014; Elizabeth Comack, 2012; Kristen Gilchrist, 2010; Michelle Good, 2018; Human Rights Watch, 2013, 2017; Helen Knott, 2018; LSC, 2015; Nicole Lugosi, 2011; Robyn Maynard, 2017; Lisa Monchalin, 2016; NWAC 2010, 2016; Pamela Palmater, 2016; Sherene Razack, 2014; Andrea Smith, 2008).

Keeping in mind the previous discussions of the centrality of whiteness that has enabled colonization and resulting racism, gender and power hierarchies, I found Sherene Razack's research (2014) significant in explaining ongoing Settler and police violence against Indigenous peoples, particularly Indigenous women and girls. She stated that, "[T]he Aboriginal body is a body that cannot be murdered" (p. 54). Sherene was suggesting that Indigenous people are perceived by Settler society and police to be already dead or that they are dying from the choices Indigenous peoples have made in their lives (e.g., drug and alcohol addiction, poverty, homelessness, prostitution). Deeply embedded within this perception lies the previously discussed perpetuating historical Settler belief that Indigenous peoples are less than human, and they are, therefore, not worthy of intervention when their lives are at risk. When the colonial and racist beliefs about Indigenous peoples are put together, no conclusion is conceived by Settler peoples, police and the justice system; except that Indigenous peoples are responsible for their own deaths. This colonial and racist ideology about Indigenous peoples was entrenched in the lives of white European Settler peoples who came to settle on these lands. In this white Settler ideology was an

embedded sense of entitlement. This sense of entitlement legitimized Settler claim of ownership to the land that they believed themselves to have discovered (i.e., derived from the Doctrine of Discovery). This sense of entitlement legitimized colonial thinking about what a human being was, and was not, and what it meant to be civilized. Within white colonial ideology, (as previously discussed) Indigenous peoples did not represent human beings or civilization. As such colonial thought enabled racist policies that were designed to control, segregate and isolate Indigenous peoples from their original lands and from Settler society (e.g., Elizabeth Comack, 2012; Joyce Green, 2014; Thomas King, 2012; Lisa Monchalin, 2016; Sherene Razack, 2014).

The sense of Settler entitlement continues in today's society. As noted by Sherene Razack (2014), a Settler reality is that, "[T]he colonial city belongs to the settler, and Aboriginal presence in the city inevitably contests settler occupation" (p. 52). It is as if Indigenous peoples are not expected, nor are they supposed, to be there. It is as if they should either be dead or on reserves. Sherene uses a term, "spatially marked" (p. 55) to describe the marking (i.e., or targeting) of Indigenous peoples in the city, as not belonging. The Settler (i.e., or police) conception of Indigenous peoples not belonging in the city conjures a perception that the Indigenous person must be up to no good, if they are in the city. Because Indigenous peoples are spatially marked as not belonging in the city, they are prey to over-policing (Sherene Razack, 2014; Elizabeth Comack, 2012).

The colonial and racist stereotypes historically attributed to Indigenous peoples are still carried on in present times, and they are what have enabled a twisted and self-serving sense of justification of police actions towards Indigenous peoples in the city. When Indigenous peoples are only known as stereotypical alcoholics, drug users, gang members, prostitutes and criminals (Walsh (2011, cited in Sherene Razack, 2014), it becomes easy to not see them as human beings and, therefore, not worthy of intervention when their lives are at risk. This kind of embedded and

normalized racist and discriminatory stereotyping, in society and by police, is detrimental and life-threatening to Indigenous peoples. This discrimination, as stated by the Human Rights Watch (2017) makes Indigenous women, in particular, “more vulnerable to police violence and harassment” (p. 3). From interviews that the Human Rights Watch team (2017) conducted with Indigenous women and service providers¹⁷, it was found that there was the existence of stereotyping within policing. For example, it was the impression of the research team that the police officers presumed that the Indigenous women they encountered were criminals in some way.

The idea of a dying race as an “enduring fiction” (Sherene Razack, 2014, p. 52) is all too convenient to hold onto by Settler society, and the police. It is a justification for racist actions and inactions, indifference and maintaining status quo in institutional policies and practices, such as in policing. As previously discussed, this concept has historical significance. Indigenous peoples believed to be a dying race was the thinking behind the Indian Act; whereby, the federal government believed this policy would be only temporary until there were no more Indians (since they would all be assimilated into society) (Yale Belanger, 2018; James Youngblood Henderson, 2000; Thomas King, 2012; TRC, 2015). This concept was the impetus behind efforts to annihilate Indigenous peoples, their identities, and culture through the residential schools (TRC, 2015) and biological warfare (Leah Decter and Jaimie Isaac, 2015). In the 18th century, trading was active between Indigenous and Settler peoples and Hudson Bay blankets made of different sizes were often used in trade in Canada as signifiers of the number of animal pelts Indigenous peoples offered in trade (i.e., The more pelts offered the bigger the blanket.). But, also during this time, Settler peoples were becoming more self-sufficient and less reliant on the Indigenous peoples for their survival. Settler peoples saw Indigenous peoples as getting in the way of their need to settle

¹⁷ The service providers provided counselling, healing and referral supports to Indigenous women who have experienced violence.

the land, build Settler communities, and extract resources for their own purposes. As a way to get rid of Indigenous peoples, one strategy was to infest Hudson Bay Blankets with the small pox virus and give them to the Indigenous peoples. Leah Decter and Jaimie Isaac (2015) stated that in the year of 1882, more than 20,000 First Nations people were “exterminated” (p. 127) through this biological warfare. The concept of a dying race was the reason that a white Settler man, Edward Curtis, in the early 20th century devoted his life to capturing photographs of Indigenous peoples and their lives in Western Canada and the United States to preserve memory of them for future generations, before they were all gone (Thomas King, 2012; Rodger Touchie, 2010).¹⁸

With this fictional story of the dying and disappearing Indian still existing in the minds of Settler peoples, an Indigenous presence in the city challenges Settlers’ claim to their own legitimacy. This means that Settler peoples can only legitimately claim the land if there are no Indigenous peoples left. Sherene Razack (2014) stated that a way that Settler peoples can maintain their legitimacy in the city is to “maintain lines of force of the colonial city” (p. 52). These lines are maintained by the police. One of the ways this is done is for police to “dump” (p. 52) Indigenous peoples with disorderly behaviours (e.g., from alcohol, drugs, mental incapacity) outside of city limits. “Dumping” is associated with the belief that Indigenous lives are not worth saving, as they are dying anyways (i.e., from concerns mentioned previously such as addictions, poverty, homelessness, and prostitution). Dumping enables the death of an Indigenous person to be viewed as the person’s own fault; that they are dead because of alcohol, drugs, and/or mental incapacity. From this perspective it could be said, for example, that the deaths of Frank Paul, Neil Stonechild, Helen Betty Osborne, and the countless missing and murdered Indigenous women and girls, were their own fault. When an Indigenous person’s death can be explained from the

¹⁸ Ironically, Edward Curtis was caught in the stereotypes that Settler peoples found themselves believing about Indigenous peoples. Not only were Indigenous peoples thought to be dying out, Settler peoples created images of Indigenous peoples through their own lens and worldview and not from the Indigenous peoples themselves (previously discussed) (e.g. Thomas King, 2012).

perspective of the victim's actions, it releases any gaze and culpability back at police actions (Sherene Razack, 2014). This "enduring fiction" (Sherene Razack, 2014, p. 52) lives on.

Physical – Socio-political contexts that legitimize police violence and failure of the policing institution to create safety for Indigenous women and girls

Colonization has contributed to many devastating impacts on Indigenous peoples. With regard to Indigenous women and girls, they are disproportionately more vulnerable to socio-economic marginalization than non-Indigenous women and girls. They are more likely to live in poverty, on the streets or in insecure housing, be unemployed, and/or engage in dangerous economic survival strategies (Human Rights Watch, 2017; Lisa Monchalin, 2016; NWAC, 2010). It is noted by Lisa Monchalin (2016) that these factors can make one vulnerable to contact with the criminal justice system if there are not sufficient protective factors (e.g., nurturing parent(s), community support) that can counter the effects of these risks. An important observation here is that while Indigenous women are almost three times more likely to become a victim of violent crime, they are five times more likely than non-Indigenous women to be incarcerated (Lisa Monchalin, 2016). In addition, they are more commonly represented in the prisons than Indigenous males (Statistics Canada, 2011). The ideologies behind these violent actions were and are whiteness and colonization. While these ideologies have advanced and benefitted settler society, it has dehumanized and oppressed Indigenous peoples (Joyce Green, 2014; Lisa Monchalin, 2016). Whiteness and colonial violence make their way into institutional policies and practices and these become customary ways of interacting and managing Indigenous peoples. The policing institution is no exception. As stated by Elizabeth Comack (2012), "Colonialism has been reproduced through the police [as] they are entrusted to enforce laws of the state" (p. 61).

During the time that the inquiry into Neil Stonechild's death was happening, the Federation of Saskatchewan Indian Nations (FSIN) submitted a report (Silas Halyk, 2004) documenting over

800 phone calls received regarding complaints by Indigenous peoples against police actions. It was stated that the Indigenous people felt that they had to be watchful of the police and that the back of a police cruiser was something to be feared.

In their research it was not surprising that the Human Rights Watch (2017) stated that policing-related abuses create a climate of suspicion and mistrust. Indeed, there is a widely held belief among Indigenous peoples that the police target and discriminate against them with there being little accountability for violent and racist police conduct (Elizabeth Comack, 2012; Pamela Palmater, 2016; Human Rights Watch, 2017). In addition, Indigenous women have expressed fear that they would face retaliation if they filed any form of complaint against an officer (Human Rights Watch, 2017; Lisa Monchalin, 2016; Pamela Palmater, 2016).

It makes intuitive sense that for there to be trust in police, Indigenous peoples (or any peoples for that matter) need to feel confident that the police are people they can go to and that the police will respond to their needs in efficient, thorough and appropriate ways. Lique Cao's research (2014) confirms that trust in police is derived from a feeling of confidence. The author found that Indigenous peoples had significantly less confidence¹⁹ in the police than non-Indigenous peoples. An important point that Lique Cao (2011, cited in Lique Cao, 2014) made was that different experiences of confidence in police by racialized peoples warrants special attention "because it undermines the social integration of a community by creating multiple parallel social differences based on race or ethnic group" (p. 501). When these experiences are not attended to, Lique Cao (2014) suggested that it perpetuates mutual suspicion and animosities based on race and ethnicity.

¹⁹ Confidence was measured using a 6-item survey of how well respondents "believed that their local police force, on average, enforced the laws, was responsive, was approachable, provided information to reduce crime, cared about neighbourhood safety, and treated people fairly" (Lique Cao, 2014, p. 506-507).

Ideological stereotypes and narratives of Indigenous peoples and resulting suspicions and animosities infiltrate not only policing; but many societal institutions, and most importantly, the federal government. For example, the delay of the federal government launching the inquiry into murdered and missing Indigenous women told Indigenous peoples and the public that this is not a priority. Lisa Monchalin (2016) stated that despite their having been a launch by Liberal MP Carolyn Bennett of a Missing and Murdered Women's Committee Feb. 22, 2013 to study the violence affecting Indigenous women, it was not considered a National Public Inquiry, and thus, no National Action Plan. Focus was more on making punishments tougher for perpetrators and not on Indigenous families and what they recommend (i.e., such as having a greater understanding of the sociological basis for the disproportionate numbers of violence against Indigenous women). In the Fall of 2015, newly elected Prime Minister Justin Trudeau publicly announced the commitment of the Liberal government under Carolyn Bennett, newly appointed Minister of Indigenous and Northern Affairs, to the launching of a national public inquiry into the murdered and missing Indigenous women and girls. With various stops and starts this inquiry is moving forward with a possible anticipated end date of 2020 (Carolyn Bennett, 2018).

Having provided the colonial and socio-political contexts to explain the ongoing Settler, in particular police, violence against Indigenous women and girls I now discuss the literature relevant to my dissertation.

Chapter 3 – Literature Review: Indigenous Research Paradigm

Introduction

I have used the Medicine Wheel (previously discussed) as a way to organize the literature review (see Appendix A). I begin in the east quadrant of the circle with the literature pertaining to Indigenous research paradigms. Moving in a clockwise direction, the second quadrant is the south, where I explore meanings and efforts of reconciliation. The west is where I explore ethical space, and the north quadrant is where I discuss the literature of song and how this connects to reconciliation.

Noted previously, there is a smaller circle in the centre of the Medicine Wheel. This is where I, the researcher/self, am located. Herein lays my Sámi and Irish identities and European roots, lived Anishinaabe knowledge and experiences, my social worker self, worldviews, presumptions and assumptions – all that make up who I am and that inherently influence the research I undertook.

EAST Quadrant – Indigenous Conceptual Framework for Dissertation

In the east quadrant of the circle (see Appendix A), I lay the foundation for an Indigenous conceptual framework that has guided my dissertation. While Western epistemologies have much to contribute to understanding a topic (as noted previously), I choose to privilege Indigenous knowledges as a contribution to research discourses in academia, and as a conscious intention to disrupt monolithic or universal discourses.

In this chapter, I begin with Indigenous philosophies of understanding an Indigenous worldview. I then discuss the literature of how Indigenous scholars and researchers are bringing their Indigenous knowledges into Indigenous research paradigms. This is followed by a

discussion of Indigenous control of ethical protocols for conducting research with Indigenous peoples. I also discuss the movement towards decolonization in Indigenous research, and the emphasis on using Indigenous methodologies with Indigenous peoples. This chapter ends with my conclusions from the literature pertaining to Indigenous research paradigms.

Indigenous Worldview (Philosophy)

A worldview is a philosophy of how a people perceive and interpret the world around them; including origins of life, interpersonal relationships, economic activity and politics (Yale Belanger, 2018; Bill Mussell, Karen Cardiff & Jennifer White, 2004). Inevitably, worldview infiltrates the societal systems of that region of the world. As such, worldview guides every aspect of how a people are in society, and it creates a sense of normalness of how things are to be. Anything contrary to this “normal” is experienced as different, or “other.”

There are many Indigenous cultures transnationally. While these various Indigenous cultures have understandings in common with one another, they also have aspects particular to the people living within a certain geographical and environmental sphere (Michael Hart, 2010; Rauna Kuokkanen, 2007; Herman Michell, 2009; Linda Tuhiwai Smith, 2000). A central ideological belief that many Indigenous cultures share, pertains to a relational way of knowing and being. Within this understanding is an inherent understanding of a wholistic perspective and the interconnectedness of all of life. An explanation of these concepts follows.

Wholism

For thousands of years, Indigenous peoples have known how to live life in a wholistic way (Michael Hart, 2002). This philosophy has shaped Indigenous peoples’ ways of seeing, being, knowing and doing. A review of the literature suggests that a wholistic concept extends to all

Indigenous peoples and that it encompasses the spiritual, emotional/relational, mental (learning) and physical (action) aspects of all of life (e.g., Kathy Absolon, 2011; Kathy Absolon & Cam Willett, 2004; Judie Bopp, Michael Bopp, Lee Brown & Phil Lane, Jr., 1984; Gregory Cajete, 2000; Lewis Cardinal, 2001; Brent Debassige, 2013; Michael Hart, 2002; Margaret Kovach, 2009; Leroy Little Bear, 2000; Linda Tuhiwai Smith, 2012; Shawn Wilson, 2008). Beyond encompassing these four aspects, a wholistic concept means striving towards balance (e.g., Leroy Little Bear, 2000). This is not just for oneself; but for the purpose of sustaining all of one's relationships in creation (Leroy Little Bear, 2000; Calvin Morrisseau, 1999). There is a reciprocal impact of self and others in Creation. An extension of this thinking then is that whatever a person does (or does not do), impacts all of one's relations. These ways of being are interpreted within the contexts of the past, present and future (Kathy Absolon, 2011; RCAP, 1996c; TRC, 2015). Thus, what has happened in the past can affect the present. What is happening in the present will impact the future, if nothing intervenes to change its course.

Interconnectedness of All of Life

Intimately related to a wholistic perspective is the interconnectedness of all of life. A concept that is derived from Indigenous peoples' understandings, particularly the Anishinaabe and Cree teachings, of their relationships to all in creation, is referred to as *all my relations* (i.e., Kathy Absolon, 2011; Kathy Absolon & Cam Willett, 2004; Kim Anderson, 2016; Cyndy Baskin, 2016; 2011; Jean Becker, personal communications, 2003-present; Gale Cyr, personal communications, 2014-present; Fyre Jean Graveline, 1998; Michael Hart, 2002; Kelly Laurila, 2016b; Lynn Lavallée; Leroy Little Bear, 2000; Herb Nabigon, 2006; Shawn Wilson, 2008). Similarly, Linda Tuhiwai Smith (2000, p. 235) used the Māori word, *whakapapa* to mean interconnectedness; that the peoples see themselves in relation to everything else. This interconnectedness is also reflected in the Sámi way of life (Harald Gaski, 2011; Jukka Nyysönen, 2008; Rauna Kuokkanen, 2007).

I recall a moment of insight I had on one of my fasts²⁰ that was connected to the concept of *all my relations*. The Elder²¹ guided me to a spot for my fast alongside a river. It had been raining for a few days; making the land quite saturated with water. As the sun arose one morning, I noticed all of these dark spots on the outside of my tent. I could not quite determine what these spots were. When I opened the door flap I saw that they were snails and slugs. They were everywhere and it was hard to not feel repulsed by them as they were slimy and slithering. Trying to locate a spot outside my tent to sit was challenging because of them being everywhere. Sitting down in the grass that reached over me, I noticed something to my right, at eye level. Crawling ever so slowly on a blade of grass was a slug. It was so close to my eyes that I believe I saw its eyes. Indeed, I had a very close up view and awareness of its presence. For the first time, I recognized it as a being and that it was likely aware of my presence. In that moment, I realized that *all my relations* meant the reciprocal interconnectedness of our impacting one another. I also recognized that all beings have a purpose and contribute to keeping the ecological system in balance. This fast helped me to be more aware of all my relations and how we really are all connected and dependent on one another.

Spirit Facilitates Relationships

The understandings and expressions of an Indigenous philosophy are conveyed through spirit (i.e., ceremony). Ceremony is part of everything and it is what keeps one connected to all of one's relations (Raven Pelletier Sinclair, 2003; Shawn Wilson, 2008). Ceremony can remind, restore, and revitalize a relational way of life. Ceremonies such as fasts, sweat lodges, vision quests, prayers, singing, dancing, dreams and meditations are ways for Indigenous peoples to connect with inner knowing. They can assist with making sense of one's experiences and the

²⁰ The meaning of a "fast" to me is a time in the bush alone with no food or water. Typically, an Elder selects the location for the fast and keeps watch during that time. It is a time for going inward, for reflexion, and for seeking guidance from the Creator.

²¹ I choose to capitalize the word, Elder, as a way to distinguish this individual from someone who is considered older. I recognize this word, Elder, as reflecting someone who has community respect for his/her knowledges and experiences.

world in which one lives (Willie Ermine, 1995; Lori Lambert, 2014). While greater understanding can come with exploring this “inner space” (Willie Ermine, 1995, p. 103), it is recognized that not all can be known. Some things are only known by the Creator/Manitou/“mysterious force” (p. 103) that can connect all that exists.

Spirituality is a significant part of many Indigenous peoples’ lives. It is what has sustained them for thousands of years and what has enabled them to be resilient, despite colonization and efforts to assimilate them. Spirituality is also a significant part of my life. I acknowledge Creator’s presence in all that I do and who I am. I ask for prayers, seek guidance, smudge²² and offer tobacco for Creator’s help. Because I have this spiritual belief, I am aware of and see Creator’s presence all around me. For these reasons, I recognize that spirituality has been integral to my research.

Ethics in Relationships

Relationships with all our relations are central. They are maintained through the practice of ethics (Kathy Absolon, 2011; Herman Michell, 2009). The ethics refer to the moral values that guide people, as to how to live their lives in balanced ways for themselves; but also for the benefit of all of one’s relations. Integral to the ethical behaviour of the Anishinaabe (see Footnote 2) peoples are the moral values of the Seven Grandfathers (e.g., David Abbott, 2016; Edward Benton-Banai, 1988); also known as the Seven Sacred Teachings (e.g., Kathy Absolon, 2011; Cyndy Baskin, 2016). While specific interpretations can vary, there are some common meanings. Generally, these values refer to: respect (for oneself, others and all of creation), humility (living life selflessly), love (to know peace), bravery (facing fears and life with courage to do what is right), honesty (to be oneself), wisdom (to cherish knowledge), and truth (be true to oneself and all beings) (e.g., David Abbott, 2016; Edward Benton-Banai, 1988).

²² I consider smudge to be a process of using the smoke from burning medicines such as sage leaves to cleanse one’s mind, body and spirit of negativity and for preparing to come to a space in a good way.

Relational Nature of Knowledges

Indigenous peoples conducting research is not new. In fact, they have always done their own research (Kathy Absolon, personal communication, January 18, 2016; Kathy Absolon, 2011; Kathy Absolon & Cam Willett, 2004; Lewis Cardinal, 2001; Marlene Brant-Castellano, 2000; Brent Debassige, 2013; Margaret Kovach, 2009; Lori Lambert, 2014; James Youngblood Henderson, 2000). As Kathy Absolon & Cam Willett (2004) stated, Indigenous peoples have a history of studying all that was around them, in order to solve various problems that they were faced with. Indigenous peoples have traditionally acquired knowledges from empirical observations, traditional teachings and revelation (Kathy Absolon, 2011; Kathy Absolon & Cam Willett, 2004; Marlene Brant-Castellano, 2000; Gregory Cajete, 2000, First Nations Information Governance Centre (FNIGC, 2016); Lynn Lavallée, 2009; Debby Danard Wilson & Jean-Paul Restoule, 2010; James Youngblood Henderson, 2000). Empirical research was conducted by certain Indigenous community members, who derived understandings over time, from their observations and experiences of various concerns and activities in their communities (Marlene Brant-Castellano, 2004; 2000). For example, Indigenous research led to knowing the medicinal properties of various parts of plants including stems, leaves and roots; that smoked buckskin makes it waterproof; and how to make housing (e.g., tipi, igloo, longhouse and wigwam) suitable to the geography and environment (Lori Lambert, 2014).

Knowledge is acquired through teachings passed down by Elders and community individuals, from one generation to the next. Knowledge is also acquired through revelation, which refers to learning from the spirit world through the various ceremonies (Cyndy Baskin, 2016; Kathy Absolon, 2011; Gregory Cajete, 2000; Debby Danard Wilson & Jean-Paul Restoule, 2010; Brent Debassige, 2013; Willie Ermine, 1995; Michael Hart, 2010; Rauna Kuokkanen, 2000; Lynn Lavallée, 2009; Brian Rice, 2003).

Indigenous Research Paradigm

A research paradigm is an approach to research that is founded on one's worldview (Kathy Absolon, 2011; 2009a; Grace Getty, 2010; Margaret Kovach, 2016). This paradigm reflects one's understandings and beliefs about the nature of existence and reality (Kathy Absolon, 2011). This conceptual framework comprises the theoretical underpinnings of Indigenous research, what is important to research, the questions that are asked, and how the information is gathered and analyzed (Linda Tuhiwai Smith, 2012; Shawn Wilson, 2008). Because of the impacts of colonization and, as will be reviewed, the harmful impacts that Western research approaches have had on Indigenous peoples, an Indigenous research paradigm necessarily takes on a decolonizing approach (Kathy Absolon, 2011; Grace Getty, 2010; Margaret Kovach, 2016, 2009; Linda Tuhiwai Smith, 2012, 1999; Shawn Wilson, 2008).

Centrality of Relationships in Indigenous Research

The inherent Indigenous understanding that a person is connected to and in relationship with other beings extends into an Indigenous research paradigm. Expressing this, Margaret Kovach (2015) stated that, "research like life is about relationships" (p. 55). In the same way that Indigenous peoples have had the understanding that efforts need to be done to maintain relationships with all relations in order for there to be balance in those relationships, this understanding is brought into Indigenous research. From my review of the literature I found the following common concepts discussed in various Indigenous research studies:

Centrality of Researcher/Self in Indigenous Research

The Indigenous researcher is intimately and intricately in relation to their research interest (Michael Hart, 2010; Lori Lambert, 2014; Lynn Lavallée, 2009; Debby Danard Wilson and Jean-Paul Restoule, 2010). Eber Hampton (1995) emphasized this when he said, "When we try to cut

ourselves off at the neck and pretend an objectivity that does not exist in the human world, we become dangerous, to ourselves first, and then to people around us” (p.52). Knowledge is subjective, as are the motivations one has for conducting research (Eber Hampton, 1995); even the kinds of questions that are asked, and which ones are not even conceived. I realize that all of who I am is inseparable, intertwined and influences all that I have done in my research. This is the reason for the researcher/self to be in the centre of the circle.

A caution that Linda Tuhiwai Smith (2012) discussed was that researchers “have the potential [or power] to extend knowledge or perpetuate ignorance” (p. 178). Linda was referring to the power that researchers have to see some things and not others and to make conclusions that may not be based on factual information; but, instead on assumptions, value judgements and misunderstandings. Recognizing that I have been part of my dissertation research, I know that self-reflexivity is a significant and necessary component of the research process to help extend worthwhile knowledge and avoid ignorance.

Insider/outsider Roles of Indigenous Researchers

The literature reveals that the role of Indigenous researchers are typically (not the exception) both insiders and outsiders in their research (Kathy Absolon, 2011; Kim Anderson, 2016, 2000; Margaret Kovach, 2009; Linda Tuhiwai Smith, 2012; 1999; Shawn Wilson, 2008). Margaret Kovach (2009) stated that it is common and characteristic of Indigenous research that Indigenous researchers have both a pre-existing insider relationships with participants in a study; while at the same time also having an outsider relationship (Margaret Kovach, 2009).

The perception of an insider is not self-identified by the researcher. Instead it is the perception of the research participants (Catherine Burnette & Shanondora Billiot, 2015; Margaret Kovach, 2009). Typically, an insider researcher is known to the research participants and identifies as Indigenous (Margaret Kovach, 2009). Quite likely, the researcher has already

developed relationships with participants. This can be of benefit as it creates accountability on the part of the researcher to maintain good relationships. This is not only for the research, but also because the researcher will continue to have connection with participants and the community after the research is complete.

While Indigenous researchers may be members of a community and be Indigenous, they are also perceived as being outsiders because they represent an academic institution through which the research is being conducted (Margaret Kovach, 2009). In this way, researchers are connected to an institution which has power that may not be the same as the power within the community.

Catherine Burnette & Shanondora Billiot (2015) pointed out the complexities of the insider/outsider roles of researchers with Indigenous communities and that there are many variations in-between (e.g., may not be from the same community; may or may not be Indigenous; varying recognition of Indigenous identity; social background, gender, sexual orientation, prior experience). Knowing of these complexities can be a reminder to the researcher that relationships are not assumed and that efforts are needed to create and sustain them.

Impacts of Colonization and Colonizing Research on Indigenous Peoples

Relationships between Indigenous and Settler peoples have been defined by colonization, oppression and racism (Cyndy Baskin, 2016; Yale Belanger, 2014; James Frideres, 2016; RCAP, 1996b; TRC, 2015). Colonization in any society brings with it an ideology of superiority and resulting racist justification (Margaret Kovach, 2009). This ideology is found in the policies that were created to eradicate Indigenous peoples; if not by destruction, then by assimilating them into the dominant colonial society. This racist ideology is present in Canadian society and in institutions; including education and research. The outcome of this ideology is the privileging of

Western knowledges and the marginalization or discrediting of other knowledges; including Indigenous knowledges (Margaret Kovach, 2009).

Referring to the word, “research,” Linda Tuhiwai Smith (2012; 1999) stated that it is “probably one of the dirtiest words in the vocabulary of Indigenous peoples” (p. 1). For over 400 years, much research has been conducted on Indigenous peoples and the outcomes of the research have been described and analyzed from a Eurocentric perspective (Linda Tuhiwai Smith, 2012; 1999; Grace Getty, 2010). As a result, research has been done to Indigenous peoples with often harmful results (e.g., Marlene Brant Castellano, 2004; Grace Getty, 2010; Linda Tuhiwai Smith, 2012; 1999; Margaret Kovach, 2009). Indigenous peoples were seen as problems (i.e., objects) to be researched. Inappropriate, intrusive and unethical methods have been used to assess various areas such as health, intelligence, addictions and mental health.

Epistemic violence has happened to Indigenous peoples’ knowledges (Amy Blodgett et al, 2011; Raven Pelletier Sinclair, 2003; Linda Tuhiwai Smith, 2012; 1999). Western researchers took Indigenous knowledges and claimed it as their own. They also collected, evaluated and then represented the research information through their own Western lens; without considering that their interpretation may not represent the experiences of the Indigenous peoples (Raven Pelletier Sinclair, 2003; Linda Tuhiwai Smith, 2012; 1999). Misinterpretation and misrepresentation of Indigenous knowledges have devastatingly contributed to the stereotypes and racism that continue today. In addition, researchers rarely returned to Indigenous communities to share the feedback of their findings with community members (Linda Tuhiwai Smith, 2012; 1999).

Indigenous peoples’ lives have not been a government or societal priority in Canada (Thomas King, 2012). In fact, there have been strategically devised policies to get rid of Indigenous peoples because they were getting in the way of expansion, development and progress of the nation. The initial refusal and then delayed signing for three years of the United Nations

Declaration of Indigenous Rights²³ that recommended implementation of minimum standards of survival, dignity and well-being for Indigenous peoples reflects the low priority and recognition given to Indigenous peoples. In addition, the late apology from the prime minister in 2008 for the atrocities of the Indian Residential Schools signified a low priority, (when the last school close in 1996), to address the needs of survivors (TRC, 2015). The apology came primarily as a result of pressure from the Indigenous peoples (Thomas King, 2012). The point that I am picking up in the literature is that Indigenous peoples have always had to exert their existence, inherent Aboriginal and treaty rights, self-determination, resistance and resilience because the government was not and so far, is not, contributing much in this regard. As will be seen, this Indigenous exertion is also necessary in academia and in research.

Indigenous Research as a Site for Decolonization

Educational institutions have been central to the process of colonizing Indigenous peoples' minds all over the world (Verna Kirkness & Ray Barnhardt, 2001; Rauna Kuokkanen, 2000; Linda Tuhiwai Smith, 2012). When Indigenous researchers first began to conduct research through the academy with Indigenous peoples, they were researching through a Euro-Western research lens and Euro-centric thought (Linda Tuhiwai Smith, 2012; 1999; Rauna Kuokkanen, 2000). They were not consciously aware that they were re-colonizing themselves and the Indigenous peoples by not questioning the relevance of the research methodologies to Indigenous peoples.

Linda Tuhiwai Smith (1999) influenced a shift in Indigenous research. She emphasized the need for Indigenous researchers to decolonize themselves. This involves understanding the impacts Indigenous peoples have experienced from colonization. It also involves understanding that colonialism is part of the grand imperialist narrative of how the underlying power, principles,

²³ The United Nations Declaration of Indigenous Rights was signed by 144 states September 13, 2007 (Erin Hanson, 2009).

motivations, values and assumptions have legitimized and informed Western research practices. Linda spoke to the need for Indigenous scholars to centre Indigenous knowledges and to be critical about what they are writing about; so that they do not marginalize themselves by writing the way Western ideology sees them (i.e., as the other).

Being Indigenous is political. I mention this here because the political is with Indigenous peoples wherever they walk, and especially when they attempt to exert their ways of being and knowing in places that privilege Western knowledges. The political nature of Indigenous peoples' lives, their history and present day impact of colonization unavoidably enters the academy, and into decolonizing Indigenous research. The colonization of Indigenous knowledges has created the political necessity for decolonizing Indigenous research methodologies and thereby, calling into question the monopoly that Western knowledges have in the academy. A decolonizing lens is a way to "reconnect the fragmented parts of knowledge and return to Indigenous peoples' wholistic philosophy in research" (Rauna Kuokkanen, 2000, p. 425).

In this process of decolonization, many Indigenous researchers advocate for Indigenous-centered research paradigms. They have the purpose of addressing the history, colonization and oppression that describes Indigenous peoples' experiences in all aspects of their lives; including education and research. It is because of the colonial exploitation of Indigenous peoples, their lands, their communities, and their knowledges that decolonizing research practices are used to place Indigenous voices, epistemologies and methodologies at the centre of the research process (Kathy Absolon & Cam Willett; 2004; Catherine Burnette & Shanondora Billiot, 2015; Jionaa Carjuzza & Kay Fenimore-Smith, 2010; Margaret Kovach, 2015; 2009; Rauna Kuokkanen, 2000; Lynn Lavallée, 2009; Juanita Sherwood & Sacha Kendall, 2013; Vanessa Simonds & Suzanne Christopher, 2013; Linda Tuhiwai Smith, 2012; 1999; Shawn Wilson, 2008). By centering an Indigenous research paradigm, Indigenous researchers unlearn oppressive ways and re-learn

Indigenous ways and methodologies (Kathy Absolon-King, 2016). In addition, using a decolonizing stance provides the place to contribute new perspectives of knowing and theorizing (Kathy Absolon-King, 2016, 2011; Grace Getty, 2010; Lauri Gilchrist, 1997; Rauna Kuokkanen, 2000; Karen Martin, 2003; Juanita Sherwood & Sacha Kendall, 2011). Decolonization also calls into question what is relevant research for Indigenous peoples and communities.

As Indigenous scholars and researchers have become more aware and decolonized, they have felt the necessity to include explanations of colonization in their research (Kathy Absolon, 2011; Catherine Burnette & Shanondora Billiot, 2015; Margaret Kovach, 2009; Linda Tuhiwai Smith, 2012; 1999). It is believed that this knowledge provides understanding, not only for Indigenous researchers, but also for Settler readers and researchers.

Not all Indigenous scholars agree with including discussions of colonial history in Indigenous research. For example, Graham Smith (2000) stated that Indigenous researchers should not be “side tracked” (p. 210) by having to engage with discussions of colonization and justification for Indigenous research knowledges and methodologies. Graham advocated for Indigenous researchers and scholars to set their own agenda and to not react to the agenda already set in the academy. More recently, Brent Debassige (2013) expressed similar thoughts. He stated that his research and writing do not focus on educating readers about colonialism and the impacts of Eurocentric interpretations of Indigenous knowledges. Instead, Brent framed his research using the Anishinaabe teachings he has been taught and he began from there. He did not explain, nor justify, why he began his writing with his Anishinaabe knowledge.

Ethics in Indigenous Research

How ethics are realized in research will be determined by the researcher’s Indigenous knowledge and experiences; as well as that of the community members, who are participating in the project. My findings in the literature suggest that all Indigenous scholars and researchers

address the importance of ethics in Indigenous research. There is an understanding that attending to the ethics means that the relationships are attended to (Michael Hart, 2010). The ethics that I saw most frequently identified as necessary in Indigenous research are: relationships, reciprocity, responsibility, respect and relevance (Kathy Absolon, 2011; Clint Bracknell, 2015; Marlene Brant Castellano, 2004; Brent Debassige, 2013; Michael Hart, 2010; Michelle Johnston, Dawn Bennett, Bonita Mason and Chris Thomson, 2016; Verna Kirkness & Ray Barnhardt, 2001; Margaret Kovach, 2015, 2009; Herman Michell, 2009; RCAP, 1996d; Juanita Sherwood & Sacha Kendall, 2013; Linda Tuhiwai Smith, 2012; Shawn Wilson, 2008). The reader will recall that the ethics identified as necessary for research are also integral to an Indigenous worldview. What follows are brief explanations of these ethics pertaining to Indigenous research.

Relationships

A philosophical understanding of the centrality of relationships to all aspects of life extends into research and the entire research process (Kathy Absolon, 2011; Margaret Kovach, 2009; Shawn Wilson, 2008). If relationships are not central and efforts are not made to maintain them, the research could veer away from what benefits the people. When the methods used in the research validate Indigenous ways of knowing, relationships are acknowledged. When there is community collaboration with gathering, analyzing and interpreting research information, relationships are maintained. When the research is complete, efforts are still made to maintain relationships with community members (Kathy Absolon, 2011; Margaret Kovach, 2009; Lynn Lavallée, 2009; Linda Smith, 2012; 2000; Shawn Wilson, 2008).

Reciprocity

One understanding of reciprocity is about giving and receiving; that one needs to give in order to receive (e.g., Lynne Lavallée, 2009; Lianne Leddy, 2015; Joshua Tobias & Chantelle Richmond, 2016). Within research, reciprocity begins when community members are asked to be

part of the research project. There is recognition that the researcher will be receiving knowledge (i.e., data) from the participants. For the gift of receiving, the researcher is expected to give back to the participants (Raven Pelletier Sinclair, 2003; Joshua Tobias & Chantelle Richmond, 2016). Joshua Tobias & Chantelle Richmond (2016) called the reciprocal nature of research between the community and researcher, “Gimiigiwemin,” meaning, “We are exchanging gifts” (p. 228). It is recognized that some of the giving back pertains to the researcher maintaining the relationships with the community participants. This is done through exercising such values as respect, trust, accountability and responsibility. These values are expressed by the researcher ensuring that the community participants are equal partners in determining what the research is and how the research can be of benefit to the community. Giving back also means that the researcher provides ongoing communication of the research process and sharing the final report of the research within community and with community participants present (Linda Smith; 2000). As part of this sharing, there is also the provision of a community feast, gifts of appreciation and honourariums (i.e., for travel, child care costs), as a way of celebrating community participants’ involvement and commitment to the research process (Kathy Absolon, 2011; Margaret Kovach, 2009; Raven Pelletier Sinclair, 2003; Shawn Wilson, 2008).

Expressions of reciprocity vary with Indigenous peoples and are thus, context specific. From my review of the literature in North America, the protocol of offering tobacco is common. This offering is an acknowledgement of a reciprocal agreement and denotes accountability to one another. In Indigenous research, many Indigenous researchers will offer tobacco to participants as an ethical protocol of acknowledging and respecting their knowledges that they provided and to maintain the relationships and integrity of the research (e.g., Kathy Absolon, 2011; Debby Danard Wilson & Jean-Paul Restoule, 2010; Verna Kirkness & Ray Barnhardt, 2001; Lynn Lavallée, 2009).

With the exchange of tobacco there is a reciprocal understanding of the ethics of trust, honesty, respect, relationship, responsibility and accountability (Debby Danard Wilson & Jean-Paul Restoule, 2010; Raven Pelletier Sinclair, 2003; Linda Tuhiwai Smith (2012). There is also the acknowledgement of the presence of spirit; that this exchange and understanding came in the presence of Creator (Debby Danard Wilson & Jean-Paul Restoule, 2010).

The exchange of tobacco is often perceived by Indigenous research participants as consent to their involvement in the research project (Debby Danard Wilson & Jean-Paul Restoule, 2010; Roxanne Struthers and Felicia Hodge, 2004). If the person receiving the tobacco feels unable to carry out what is expected, he/she does not accept the tobacco and it is understood that consent is not given (Roxanne Struthers and Felicia Hodge, 2004). A tension that is experienced by Indigenous researchers within the academy is the need for signed consent forms, despite the recognition that the exchange of tobacco is considered a binding agreement. Some Indigenous peoples may see the requirement to sign these forms as redundant and even insulting.

An Indigenous researcher also recognizes that reciprocity involves relationships with the university (Susan Strega & Leslie Brown, 2015). To assist with relationships between the university staff, supervisors and community participants for research conducted within Indigenous communities, the researcher needs to create opportunities for key university members to attend some community meetings.

Responsibility

Responsibility, like all of the ethics, cannot be isolated from one another. In the process of completing research with Indigenous peoples, the researcher is responsible for ensuring that it is followed in a way that respects Indigenous knowledges and that reciprocal relationships are maintained throughout (Clint Bracknell, 2015; Shaw Wilson, 2008).

Respect

Respect for all of one's relations is integral to an Indigenous worldview. It is because of the enormous disrespect that Indigenous peoples have experienced in their lives and in research that respect is pivotal in Indigenous research (Kathy Absolon, 2011; Lori Lambert, 2014; Linda Tuhiwai Smith, 2012). The researcher is responsible for ensuring that respect is lived and carried out throughout the research process and that Indigenous knowledges and protocols are respected. Respect will be visible when efforts are made to maintain the relationships.

Relevance

Because of colonization and the harmful impacts of Western researchers conducting research in Indigenous communities, research must have relevance for the Indigenous peoples (Kathy Absolon, personal communication, January 18, 2016; Michelle Johnston, Dawn Bennett, Bonita Mason and Chris Thomson, 2016; Margaret Kovach, 2009; Lori Lambert, 2014; Juanita Sherwood & Sacha Kendall, 2013; Linda Tuhiwai Smith, 2012; Shawn Wilson, 2008). Through the process of building relationships with community members the researcher learns what research is useful and relevant.

Margaret Kovach (2015) made an important point that how all of these ethical values are implemented in Indigenous research requires ethical regularity. The discussion that follows addresses this.

Indigenous Ownership, Control, Access and Possession of Research Information

In light of the history of epistemic violence caused by Western researchers using western research methodologies, Indigenous knowledge systems emerged in the 1990's to protect Indigenous knowledges (Margaret Kovach, 2015). With self-determination growing transnationally, Indigenous peoples were taking control of the research done in their communities

(Linda Tuhiwai Smith, 2000; Rauna Kuokkanen, 2000). A significant impetus for Indigenous self-determination in research came from the recommendations for ethical research of the Royal Commission on Aboriginal Peoples (RCAP, 1996d). The commission adopted culturally appropriate, respectful and ethical research guidelines pertaining to: Aboriginal knowledge, collaborative research, access to research results, community benefit, and implementation of research outcomes. Around this same time, federal government policies pertaining to principles of ethical conduct in research with humans to minimize risks physically, psychologically, individually and socially were created. This is now known as the Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans (TCPS2) (Canadian Institutes of Health Research, Natural Sciences and Engineering Council of Canada, Social Sciences, and Humanities Research Council of Canada, 2014a). These policies apply to societal institutions seeking funding for research through the following federal research agencies: Canadian Institutes of Health Research (CIHR), Natural Sciences and Engineering Research Council of Canada (NSERC) and Social Sciences and Humanities Research Council of Canada (SSHRC).

While Chapter 9 of the TCPS2 specifically addresses ethical research with Indigenous peoples (Canadian Institutes of Health Research, Natural Sciences and Engineering Council of Canada, Social Sciences, and Humanities Research Council of Canada, 2014b), council members of the First Nations Information Governance Centre (FNIGC) felt that these ethical principles were not considered sufficient for conducting research in Indigenous communities (Marlene Brant Castellano, 2004; FNIGC, 2014a, 2016; Raven Sinclair, 2003). Even earlier work of the National Steering Committee in 1998, a First Nations and Inuit Regional Longitudinal Health Survey determined the importance of Indigenous peoples' ownership, control, access and possession of research data and practices done in their communities.

With increasing advocacy for Indigenous jurisdiction over research conducted in Indigenous communities (Kathy Absolon & Cam Willett, 2004; FNIGC, 2016; 2014a; 2014b; Margaret Kovach, 2015; Lynn Lavallée, 2009), the FNIGC (2014a) was created to address the responsibility and accountability of researchers to the First Nations communities²⁴, that they involve in their research projects. The FNIGC subsequently created a standard of these interconnected principles for researchers on how research information is to be collected, protected, used and shared (FNIGC Website, 2016; FNIGC, 2014a; Lynn Lavallée, 2009). Specifically, these principles are described under the acronym OCAP®²⁵ and refer to: Ownership (i.e., collective ownership of cultural knowledge, data and information by the community or group); Control (i.e., First Nations communities have the right to control all aspects and all stages of the research process and information that will impact them.); Access (i.e. First Nations communities must have access to any information and data about themselves and their community regardless of where the information is held.); Possession (i.e., Physical control of the data. By possessing the information, ownership can be asserted and protected.).

Application of the OCAP® principles is defined within the context of a particular First Nation community. As such, the principles are not meant to be universally defined across all communities (FNIGC, 2014a). For research that is conducted with Indigenous peoples living in urban settings, the necessity of implementing research principles and ethical considerations is recognized. For example, the Native Women's Association of Canada (NWAC) (2010) uses a community-based research approach rooted in principles of: relationship, reciprocity, collaboration, and equal partnership between researchers and participating family members. The research process is guided with the ethics of: sharing, caring, trust and strength. Another example

²⁴ I use the term First Nations here as the work of the FNIGC specifically addresses principles for research in First Nations communities and not for Métis or Inuit peoples.

²⁵ As per the FNIGC, OCAP® is a registered trade mark acronym. As such any use of this acronym must include the trade mark designation (FNIGC Website, 2016).

is the work of the Ontario Native Women's Association (ONWA) (2018) that recognizes systemic barriers exist for Indigenous women, because of value and gender laden government policies. The organization, therefore, conducts research from the views and intentions of Indigenous women. The stipulation of using Indigenous methodologies with clear ethical guidelines and taking the time needed to develop community relationships, patience and planning are emphasized. In yet another example, the Ontario Federation of Indigenous Friendship Centres (OFIFC) developed a model in 2012, called USAI Research Framework (OFIFC, 2016). The acronym, USAI, denotes the principles of: Utility (i.e., The research is practical, relevant and of benefit to Indigenous peoples.); Self-voicing (i.e., The research, knowledge and practice is authored from the perspective of Indigenous "knowledge authors" and "knowledge keepers".); Access (i.e., The research is accessible to Indigenous knowledge authors and keepers.); and Inter-relationality (i.e., The research is historically-situated and interpreted within the geographical, political and social contexts.).

Indigenous Research as a Site for Struggle, Resistance, Resurgence, Insurgence

Struggle

With reference to colonialism and oppression, Linda Tuhiwai Smith (2012) talked about struggle being what it feels like to survive in the margins. In academia, there is a choice to make; of either continuing actions that reinforce hegemony or to use struggle as the site (i.e., the space) for social justice and change. Many Indigenous scholars and researchers discuss the tensions and struggles they experience conducting Indigenous research in the Western academy (Kathy Absolon, 2011; Catherine Burnette & Shanondora Billiot, 2015; Lauri Gilchrist, 1997; Margaret Kovach, 2016; 2015; 2009; Lori Lambert, 2014; Leroy Little Bear, 2000; Patricia Monture-Angus, 1995; Linda Tuhiwai Smith, 2012; 1999; Shawn Wilson, 2008). Margaret Kovach (2009) talked

about the “squirm” (p. 31) she feels with trying to fit Indigenous epistemologies within Western qualitative research. Leroy Little Bear (2000) discussed “ambidextrous consciousness” (p. 85) as meaning a fluctuation of worldviews between pre-colonized and colonized experiences with neither being complete. Lori Lambert (2014) talked about “two-eyed seeing” (p. 8) to reflect her Mi’kmaq perspective of living in Western and Indigenous worlds and having the benefits of both. Gregory Cajete (2000) used the phrase, “split head” (p. 186), to describe these tensions that the Tewa of the Pueblo peoples experience. He also used, split head, to refer to Indigenous peoples who are both colonized and colonizer; and grappling with how to live with these parts of themselves. Kathy Absolon (2011) went back to the bush to “re-search”²⁶ how she would bring her Indigenous identity and research into the academy.

Along with the tensions and struggles that Indigenous researchers and scholars experience in the academy, they also emphasize the extra responsibility that is part of exerting their knowledges and presence. Because of the continuing dominance of Euro-Western centric knowledges and assumed acceptable research paradigms in the academy, Indigenous researchers must continue to look through a decolonizing lens in order to exert their worldviews, epistemologies and methodologies (Kathy Absolon, 2011; Kathy Absolon & Cam Willett, 2004; Clint Bracknell, 2015; Gregory Cajete, 2000; Debby Danard Wilson & Jean-Paul Restoule, 2010; Margaret Kovach, 2009; Raven Pelletier Sinclair, 2003; Linda Tuhiwai Smith, 2012; 1999). They recognize having to be accountable to both the Indigenous community and to the academy. They want to honour and shape their research from Indigenous worldviews, yet write in a way that the Euro-Western academy can accept. In addition, as Kathy Absolon and Cam Willett (2004) and Linda Tuhiwai Smith (2012; 1999) noted, this extra responsibility is also about Indigenous

²⁶ Again, I make use of Kathy Absolon’s (2011) conscious effort to hyphenate words as a way of re-establishing connections that there were there in the past; but which were disrupted because of colonization and assimilation efforts to fragment Indigenous peoples’ cultural identities and knowledges. The word, re-search is the process of looking again, searching for the Indigenous teachings one has lost, forgotten or yet to know using those methods to re-connect with one’s culture and ways of gathering knowledge.

researchers remembering the history of colonization and oppression of Indigenous peoples and the many ways that Indigenous knowledges were re-written, re-interpreted and rejected as being inferior. For these reasons, Indigenous researchers must critically analyze the research methodologies employed so that they are not a continuing “instrument of colonization” (Kathy Absolon & Cam Willett, 2004; p. 12).

Resistance

The perspective of conducting research in the academy as resistance to normed, universal avenues and ideology about knowledge production has been gaining momentum since the 1990’s (Margaret Kovach, 2015). This type of research is coming from Indigenous scholars, critical race theorists and feminists (Susan Strega & Leslie Brown, 2015). Resistance research is about addressing social justice; which naturally requires critical reflexion²⁷ that “focuses primarily on the politics and ideologies embedded within research processes and within the self of the research” (Susan Strega & Leslie Brown, 2015, p. 8). A reflexive lens also helps the researcher to critique research practices of the dominating Euro-Western pattern of research that tends to fragment human knowledge and “distancing oneself physically and mentally from the research object” (Rauna Kuokkanen, 2000, p. 413). As previously discussed, using a wholistic approach in an Indigenous research paradigm serves to focus the research on striving for balance and connectedness, rather than separation of aspects of human life.

Shawn Wilson (2014) saw resistance as a conscious intention to move Indigenous research away from Euro-western thought; not in opposition to, but in its own direction. Indigenous research that resists normative research practices has been variously described by Indigenous

²⁷ The words, “reflexion” and “reflection,” appear in this dissertation. Whereas reflection means thinking about the comments just discussed; reflexion means critically thinking about how one is implicated in the comments just discussed. I consider it important to distinguish these two words as I believe that these states of thinking represent different levels of engagement with critical thinking. For further information see Heather D’Cruz, Philip Gillingham & Sebastian Melendez (2007).

scholars as: “talking back” (Margaret Kovach, 2015, p. 51); “researching back” (Linda Tuhiwai Smith, 2012, p. 8); and “pushing back” (Margaret Kovach, 2016, p. 36).

Resurgence/Insurgence

From my literature review, I found Indigenous references to resurgence and insurgence as possible examples of resistance. Leanne Simpson (2011) discussed resurgence as a recovery or regeneration of Indigenous ways of knowing, being, seeing and doing. Adam Gaudry (2015) used the term insurgent research to emphasize decolonizing approaches and installing Indigenous epistemologies and methodologies in the academy. The insurgent part that Adam refers to is that the research focuses on action for change within communities.

Decolonizing Research: Indigenous Methodologies

Methodology is an extension of epistemology (Kathy Absolon, personal communication, June 13, 2016); Kathy Absolon, 2011; Margaret Kovach, 2016; 2009; Raven Pelletier Sinclair, 2003; Shawn Wilson, 2008). Methodology is the theory behind why certain methods are chosen in the research. Additionally, Shawn Wilson (2008) describes methodology as a way of being accountable to one’s relationships. This means that the researcher has taken the time to determine and use a methodology that connects to Indigenous knowledges, and one which the researcher and participants can relate to.

Participatory-Action Research (PAR)

A common and preferred methodology for working with Indigenous peoples is derived from Western research methodologies; but which is shaped by Indigenous epistemology, socio-political contexts (Jioanna Carjuzza & Kay Fenimore-Smith, 2010; Michelle Johnston et al, 2016), and a concern for social justice, is called participatory-action research (PAR) (Michelle Johnston et al, 2016). This is also known as community-based participatory research (CBPR). PAR is one way to counter Euro-centric approaches to research as it directly engages Indigenous peoples, their

perspectives and needs, and the value of the local cultural context (Flicker, 2008; Michelle Johnston et al, 2016; Joshua Tobias & Chantelle Richmond, 2016). With this methodology, community members are partners, co-creators and co-researchers in the research project (Amy Blodgett et al, 2011; Catherine Burnette & Shanondora Billiot, 2015; Flicker, 2008; Michelle Johnston et al, 2016; Vanessa Simonds & Suzanne Christopher, 2013; Linda Tuhiwai Smith, 2012; Joshua Tobias & Chantelle Richmond, 2016).

Indigenous decolonizing scholarly research is having a positive impact on some Western researchers (Jioanna Carjuzaa & Kay Fennimore-Smith, 2010; Vanessa Simonds & Suzanne Christopher, 2013; Joshua Tobias & Chantelle Richmond, 2016). For example, Vanessa Simonds & Suzanne Christopher (2013) conducted a health intervention research study, through the University of Montana, with the Crow Nation of Montana from 2005 to 2006. Within the CBPR approach, the researchers recognized the need for context-specific protocols and procedures. This insight became particularly important when the researchers and community participants, with all their varying opinions, beliefs and assumptions, were trying to organize the interview data. It was decided that the Crow Tipi, a culturally relevant metaphor, would be used to organize and explain the findings. From the Crow peoples' understandings of the tipi, four main themes from the participants' stories were derived. At the top of the tipi, there is a space of contact where all four poles touch each other. This space was identified as the central theme coming from the stories.

Use of metaphors to express Indigenous knowledges and methodologies, such as the Crow tipi (Vanessa Simonds & Suzanne Christopher, 2013), are found in many Indigenous research studies. Metaphors are researchers' expressions of their wholistic relationships with their research, and they can help others understand how the aspects of the research are all interconnected (Margaret Kovach, 2016; Shawn Wilson, 2008).

There are other examples of the use of metaphors by Indigenous researchers. Brian Rice (2003), who is of Mohawk from the Rōtinonshonni²⁸ Six Nations Territory of the Grand River in Southern Ontario, chose a methodology that held personal and cultural meaning. His methodology involved walking the Peacemaker's 700 mile journey in order to understand how the Great Law of Peace was developed for the Rōtinonshonni peoples of the Six Nations. Kathy Absolon (2011) used the metaphor of the petal flower as a wholistic expression of her research pertaining to Indigenous research methodologies.²⁹ Lori Lambert (2014) used the Indigenous Micmac³⁰ potato basket as an expression of the relationships she had with the research, history of the tribe, the basket maker's family, the research process and the final results (i.e., what the basket looks like). Lori has also used a boomerang metaphor to express a research project she conducted with the Aboriginal peoples in Australia. Brent Debassige (2013) used the turtle shaker as a metaphor for his expressions and application of Indigenous knowledge. The handle represented the journey of learning in ceremonial and academic settings, and the head represented Indigenous knowledge. Nerida Blair (2016), who is Wakka Wakka Māori from Australia, used the waterlily flower to express the intricate and interconnected nature of Indigenous knowledges.

Indigenous Methods

The methods chosen in Indigenous research are derived from Indigenous epistemologies, and they hold cultural significance for Indigenous peoples in specific regions (Margaret Kovach, 2009; Shawn Wilson, 2014; 2008). A consistent finding in the literature is the use of storytelling and sharing circles as Indigenous methods for gathering research information (Kathy Absolon,

²⁸ Brian chose to use a very old acknowledgement for the Haudenosaunee peoples. The Haudenosaunee is the Indigenous word for the Settler term, "Iroquois."

²⁹ For example, the roots of the flower represent the worldview of the researcher. The centre of the flower is the researcher/self. The leaves are the journey through the research process. The stem represents the strength of the research from a decolonizing approach. The stem is the part that supports the research so that it stands strong in decolonization and in critiquing colonialism and Euro-Western research. The petals represent the diverse ways of searching for knowledge. The environment signifies the academy and the tensions and struggles Indigenous researchers have to work through within the academy (Kathy Absolon, 2011).

³⁰ Lori Lambert (2014) uses this particular spelling for the Indigenous peoples of Aroostook, Maine.

2011; Margaret Kovach, 2009; Lori Lambert, 2014; Herman Michell, 2009; Shawn Wilson, 2008; Linda Tuhiwai Smith, 2012).

Storytelling

Storytelling is integral to Indigenous peoples' history and how knowledge was and is shared (Margaret Kovach, 2009; Rauna Kuokkanen, 2000; Lori Lambert, 2014; Raven Pelletier Sinclair, 2003). Rauna Kuokkanen (2000) stated that the oral tradition is the memory of the people that encompasses all aspects of life that is important in the culture. This can include: Creation stories that tell a people how the world came to be, who the people are, and how they belong in the world; values; worldview; everyday survival; and ways of relating; (Rauna Kuokkanen, 2000; Lori Lambert, 2014). From a Stó:lō perspective, Jo-ann Archibald (2008) discussed how certain principles (i.e., respect, responsibility, reciprocity, reverence, holism, interrelatedness and synergy) help to provide a theoretical framework for making a wholistic or collective meaning of stories. Jo-ann related these principles to strands of a cedar basket and how the strands weave together to convey a story. While each strand has something individual to offer, inclusion of all of the strands convey a collective meaning.

Margaret Kovach (2009) stated that storytelling works as a decolonizing action in research, as it can give voice, "to the misinterpreted and marginalized" (p. 98). She also stated that for a story to surface, there must have been trust established in the relationship with the listener/researcher. This is a reminder again of the centrality of relationships, the need for ethical protocols to maintain the relationships, and the inherent reciprocal nature of the research process.

Using the method of storytelling allows a person to share freely on a topic. A method that uses specific questions asked through a structured interview format can limit responses to what was asked (Margaret Kovach, 2015; Raven Pelletier Sinclair, 2003). When one remembers the colonial research history and Indigenous peoples' stories being told through the Euro-Western

researcher's interpretation or not told at all, Indigenous peoples' sharing their stories in their words is an act of resistance. Stories are also a way to counter some of the power that the researcher holds, as the storyteller is a co-creator in the research process.

A variation of storytelling, called the conversational method reflects an Indigenous worldview understanding of the reciprocal nature of relationships (Margaret Kovach, 2010). In the research process, there is a co-creation of knowledges that transpires in the conversations of sharing stories between the researcher and the participant. While recognizing that any research is extractive in nature, Margaret reflected on her research experiences and felt that being an active listener and participant in the research process was less extractive (or one-sided).

There are tensions experienced in determining how to write about and analyze the stories of participants in the research (Lynn Lavallée, 2009). Angst is experienced with what to leave in, what to take out; and whether the story will still mean the same as the participant intended when the story is reduced, summarized and/or with only using certain quoted statements (e.g., Margaret Kovach, 2016, 2015, 2009 Lynn Lavallée, 2009). A guiding principle in this process is to be mindful of the collective story from all of the stories, and of how the themes from the participants' stories flow together (Jo-Ann Archibald, 2008; Lynn Lavallée, 2009; Raven Pelletier Sinclair, 2003).

Sharing Circles

Having participants sharing together in a circle format is familiar to Indigenous peoples (Kathy Absolon, 2011; Cyndy Baskin, 2016; Michael Hart, 2002; Margaret Kovach, 2009; Lori Lambert, 2014; Lynn Lavallée; 2009; Joshua Tobias & Chantelle Richmond, 2016; Shawn Wilson, 2008). In the circle, there is no hierarchy and all voices are heard. Everyone is able to see (acknowledge) the presence of everyone else in the circle. From the particular context and knowledges of the community, there will be certain protocols used to guide the circle (Michael

Hart, 2002; Margaret Kovach, 2009; Lynn Lavallée, 2009; Joshua Tobias & Chantelle Richmond, 2016). A typical format in sharing circles is that people will speak, one after another until everyone is heard.

Conclusions from the Literature on Indigenous Research Paradigms

There are key components that are integral and necessary for conducting research with Indigenous peoples. I have learned that there are common aspects across Indigenous-centred research studies that guide the research process. These aspects pertain to wholistic and interconnected Indigenous philosophies and the necessity of ethical protocols for guiding the relationships with the research process and the participants. The specific methodologies and how the ethical protocols are conveyed and enacted depend on the context of the research, researcher and the participants (Kathy Absolon, personal communications, January to September 2016; Dwayne Donald, 2012; Raven Pelletier Sinclair, 2003).

The importance of maintaining relationships is emphasized in Indigenous research. They are sustained through the researcher carrying out the ethical protocols of respect, relevance, responsibility and reciprocity. A recognition of the researcher being integral to the research and having a reflexive lens helps to ensure accountability to the research project and the participants; and responsibility to ensure the ethical protocols are maintained. I learned about the added ethical requirement that researchers must ensure in their work with First Nations communities with regard to: ownership, control, access and protection (i.e., OCAP®) (FNIGC, 2016, 2014a). Research principles and ethical considerations have been created for research conducted with Indigenous peoples living in urban settings (NWAC, 2010; OFIFC, 2016; ONWA, 2018).

Whether the research with Indigenous peoples was conducted by ally Western researchers or Indigenous researchers, it was emphasized that a decolonizing lens was required. This includes: discussion of the truths of colonization; the often unethical and harmful colonial research that has

been done to Indigenous peoples; emphasis on responsibility and accountability of the researcher to the research process and to the participants; and using methodologies that reinforce relationships and centre Indigenous peoples' voices throughout the research process. Not all Indigenous researchers agree with including discussions on colonization and the harmful impacts of colonial research on Indigenous peoples (Graham Smith, 2000; Brent Debassige, 2013). It is felt that such discussion distracts or detracts from the actual research that the researcher wants to emphasize.

CHAPTER 4 – Literature Review – Reconciliation

Introduction

Moving to the **South** quadrant of the circle (see Appendix A), it seems fitting that I have put the research of reconciliation in this direction as discussion of the topic always comes back to relationships; what was, what is and what could be in the future between Indigenous and Settler peoples. Having discussed the word and meanings that various scholars and I attribute to reconciliation in the Preface, I provide in this chapter, the context for understanding the need for reconciliation between Indigenous and Settler peoples. I also provide discussions of decolonization and the efforts taking place at the national, community and individual levels. I bring in a discussion that is a reminder that not everyone agrees with reconciliation. To highlight the conscious strategic tactics of the federal government to colonize and eradicate Indigenous peoples, I discuss colonial exclusionary tactics experienced by other peoples. I make special note to remember the Métis and Inuit peoples who often end up in the background on discussions of reconciliation. I end this chapter with conclusions from this literature review.

SOUTH Quadrant –Reconciliation

I begin with a reflection on the report of the Royal Commission on Aboriginal Peoples (RCAP, 1996e). This report is the largest and most extensive work ever done documenting historical and present day gaps between Indigenous and Settler peoples, and its relevance to the discourses on relationships being important in the reconciliation process. In this report, it was recommended that in order to not repeat history, a new relationship needed to happen; one based on: mutual recognition, respect, sharing and responsibility. Twenty years later, this discussion resurfaces with the recent release of the Truth & Reconciliation Final Report which emphasizes

the need to establish and maintain respectful relationships (TRC, 2015). The future is yet to be seen as to where discourses and efforts towards reconciliation will move the relationships; but I hold onto hope that this time, changes will be realized. Living reconciliation is not likely to happen in my lifetime; however, I do believe that the efforts already happening can contribute to elevated consciousness and collective social movement towards reconciliation over time.

Context of the Past in Relation to Reconciliation

At a recent conference, Cynthia Wesley-Esquimaux (2016) said, “We must go back, to go forward.” To understand the need for reconciliation between Indigenous and Settler peoples in the present and the future, Cynthia stated that it is necessary to understand the truth of the historical past and what has led to the kind of relationships that Settler peoples have today with Indigenous peoples. From before European contact, Indigenous peoples have had their own political, economic and social structures in their communities (Yale Belanger, 2014). They were also self-sustaining and prospering for over 10,000 years before contact (Calvin Helin, 2006). The environment in which they lived influenced their beliefs and approaches to being, seeing, knowing and doing (Gale Cyr, personal communication, May 17, 2015). In this way, Indigenous people were intimately aware of the interconnectedness of all of life, and of the impact of their actions and way of life, on all other living beings.

As European colonizers began to leave their home countries and travel abroad to seize new territories, they brought with them a worldview different from the Indigenous peoples they encountered. It was a worldview that enabled them to claim the land they encountered (James Frideres, 2016). An ideology, called the Doctrine of Discovery, provided them with the assumption and belief that any new lands that they deemed to be vacant (i.e., referred to as terra

nullius) were free to be claimed for the European Monarch (Jennifer Reid, 2016; Vinnie Rotondaro, 2015).

It is recognized that Indigenous peoples were essential to the survival of early colonists in a land foreign to them, with regard to climate and geography (Yale Belanger, 2014; Olive Dickason & David McNab, 2009; James Frideres, 2016). Indigenous peoples helped the newcomers navigate the interior of the land. They contributed to the economy of the fur trade with Settlers and they became military alliances in various wars. It is also recognized that the Indigenous peoples reaped some benefits from the new Settlers in return for their assistance such as provisions of metal, firearms, other material and foodstuff. Noteworthy, is that the purposes of the first treaty agreements between Indigenous and Settler peoples were about interacting in a peaceful way, as they crossed each other's territories and negotiated trading. An example of an early agreement is the well-known treaty in 1643 called Two Row Wampum which emphasizes peaceful co-existence (Tehanetorens, 1983).

This early reciprocal relationship between Indigenous and Settler peoples did not last for long (e.g. John Amagoalik, 2012; Thomas King, 2012; Taiaiake Alfred, 2014). Indigenous peoples were soon cast aside when they were no longer needed. Thomas King (2012) would say that they became an inconvenience to the motives and purposes of the Canadian government, Settler society and to the expansion and development of the land. Settler peoples never expected Indians to survive civilization; as if it was natural law that they would meet their own demise (e.g., James Youngblood Henderson, 2000; Thomas King 2012; Lisa Monchalin, 2016).

There have been many incidents of conflict due to clashes of worldviews and perspectives. Just two examples from more recent times are the Oka Crisis in 1990 in Kaneshatake in the province of Quebec (Yale Belanger, 2014) and the Ipperwash Crisis in 1995 at Ipperwash Provincial Park in Ontario (Peter Edwards, 2001; Kevin Reed, Natasha Beeds, Mary Joy Elijah,

Keith Lickers, & Neal McLeod, 2011). Both of these incidents came about because of the violent exercise of power by the federal government, police, military and Settler peoples, and from the culmination of broken promises and disregard that Indigenous peoples have felt regarding their relationship with the land and their traditions.

After each of the incidents, apologies were offered by the government to the Indigenous peoples for not honouring previous agreements about the land. Inquiries to the incidents were made, along with recommendations, so that incidents like these would not happen again. A sad commentary of these apologies and promises is that incidents like these continue to happen. For example, there is the recent Caledonia incident over land development on Haudenosaunee Six Nations territory in Ontario, that is yet to be resolved (Saira Peesker, 2014).

The narrative just expressed is the Indigenous peoples' story of Canada's beginnings until present day. There is another part to the Indigenous story that Gale Cyr (personal communication, June 24, 2015) reminded me to include; and which is also stated by Jennifer Henderson & Pauline Wakeham (2009). With so much public and documented focus on the travesties of assimilation, of stories of the survivors of residential schools and the traumatic impact they have experienced, it can be forgotten or not even conceived that the Indigenous peoples did not idly stand by and accept the government actions of assimilation and dispossession. There have been numerous actions of resistance, resilience and spirit throughout history. One example of resistance is the national *Idle No More* movement in Canada (2016). This is an Indigenous led movement calling on all people to join together as allies to protect the land and waters.

The more widely known narrative that many Settler Canadians have come to know is that of the peacemaker myth (Paulette Regan, 2010). It is a celebratory story of settling new lands, nation building and helping "unfortunate" Indians to adjust to a new way of life. Thomas King (2012) stated that this myth is common place and it has been portrayed and reinforced in films,

media and school text books. Maintaining the peacemaker myth has been a way to ensure the status quo with regard to the relationships between Indigenous and Settler peoples. As Paulette Regan (2010) stated, if the belief can be held that Canada was founded on good intentions with Indigenous peoples, then Settler peoples have no reason to change and they can continue to blame Indigenous peoples for their own circumstances.

With the peacemaker myth being such an integral part of Canadian identity, it would be an unsettling dissonance for Settler peoples to grapple with a contradictory narrative. Indeed, Paulette Regan (2010) discusses the guilt, shame, shock, denial and anger they may feel when discovering this truth. Settler peoples could choose denial or avoidance of the truth (i.e., staying with the familiar). The brave ones will acknowledge and move forward. In the next section, I share what the literature reveals about various conceptions of reconciliation.

Philosophical Discourses of Reconciliation at the National and Transnational Levels

There is no shortage of Indigenous and Settler scholars expressing their philosophical perspectives on how they have analyzed, interpreted and recommended that reconciliation should take place on a national level in Canada. With the considerable diversity of thoughts and voices at this level, I have organized findings from the literature under the following general categories: education, political justice (i.e., apology, critiques of colonial system in Canadian society and in governance, sovereignty justice, constitutional justice, land justice, socio-political justice) and decolonization. These are not discreet categories, as overlaps can be found within and between them.

Education

Education of the Canadian public of the tragic history and legacy of the residential schools was a significant mandate of the TRC (2015). As a result of the Commission's work, there was

the compilation of a final report released in June 2015 and 94 Calls to Action were brought forth.

Previous Justice Murray Sinclair asked that individuals, organizations, churches, schools and businesses consider how they could contribute to these calls (TRC, 2015). During the same month of the closing of the commission, Canada's universities were charged with adopting 13 principles that would guide their efforts to enhance educational opportunities for Indigenous students, and foster a commitment to the reconciliation process (Universities Canada, 2015).

Many public forums, conferences, lectures and academic discourses sprung up during the time of the TRC

(i.e., 2009-2015) as a result of media coverage through newspapers, television, and creation of a TRC national website and various avenues of social media. The TRC's first national event, with an estimation of over 40, 000 people in attendance, was held in 2010 in Winnipeg (Nicki Ferland, Bobbie Whiteman & Janna Barkman, 2010). The focus of this event was on the truth-sharing by survivors of the Indian residential schools and listeners learning and bearing witness to the survivors and their stories.

After fulfilling her role as an IRS claims resolution manager³¹ for the federal government from 2002 to 2004, Paulette Regan (2010) documented the national journey of the IRS system, her experiences with the survivors sharing their stories of abuse, and her personal insights as a Settler woman regarding reconciliation. Paulette became aware of the efforts that Settler peoples need to do to fix the "Settler Problem," instead of the usual tendency of Settlers and government focusing on what they consider to be their "Indian Problem." She stated that Settler peoples need to confront their own colonial mentality, moral indifference and historical ignorance of Canada's past and present with Indigenous peoples.

³¹ The settlement agreement was an alternative to the existing civil litigation process for people making claims pertaining to physical, emotional and sexual abuse. Civil litigation focuses on individuals and cannot address the collective and intergenerational harms (e.g., loss of culture, language, etc.) (Paulette Regan, 2010).

The complexities of Settler peoples' understanding and readiness to participate in reconciliation efforts is found in a study conducted by Ravi de Costa & Tom Clark (2011). The authors investigated university students' responses to questions about Indigenous peoples and Indigenous history in Canada. It was found that students, whose parents and grandparents were born in Canada (as opposed to those whose parents and/or grandparents were not born in Canada or who have been here for a short period of time), experienced the greatest degree of discomfort with the discussions about the history of Indigenous peoples. This group also had the greatest number of errors in understanding Indigenous peoples in Canada and the traumatic history. These findings speak to the entrenched dominant narrative and Settler ignorance that define many Settler peoples' understanding of history in Canada, and of the social diversities that contribute to the complexities with reconciliation.

Roger Simon (2013) discussed the use of a public pedagogy called, "worrying-in-public" (p. 129) as a way to help Settler peoples learn about Indigenous peoples, but also about themselves. Roger advocated the need to move away from Settler peoples' focus on only listening to tragic testimonials of survivors of residential schools because of the pitfalls that can happen such as: pity, distancing oneself from the speaker, hearing the individual story and not seeing it within the larger systemic colonial structure, and reinforcement of stereotypes of broken people who need fixing. Public pedagogy can enable an alternative lens by gazing back at oneself, and to seeing one's own civic responsibility to contribute to reconciliation.

There is a growing national youth movement called the "4Rs" (i.e., respect, reconciliation, reciprocity, relevance) whose philosophy is about "changing the country by changing relationships between Indigenous and non-Indigenous young people" (4Rsyouth.ca, 2016). This movement which began in 2013 has founded 14 national organizations that represent about three to four

million Canadian youth (Nancy Lapointe, 2014). The primary purpose of this movement is to engage young people in cross-cultural dialogues about reconciliation and ways to move forward.

Political Justice

Many national discourses on reconciliation emphasize the necessity of political justice for Indigenous peoples. This was acknowledged in 1996 by George Erasmus and his fellow commissioners in the report of the Royal Commission on Aboriginal Peoples (RCAP, 1996f) where they state, “There can be no peace or harmony unless there is justice.”³² Similarly, it was stated in the final report of the TRC (2015), “Without truth, justice, and healing, there can be no genuine reconciliation” (p. 12).

The Apology

Perceptions, meanings, and intents of a government apology vary. The literature suggests that there is general agreement that the provision of an apology is a necessary first step, and central to a reconciliation process (John Bond, 2008; Robert Joseph, 2008; Eva Mackey, 2013; Michael Murphy, 2011; Paulette Regan, 2010). There is, however, critique of the content and effectiveness of a government apology. For example, Eva Mackey suggested that the apology given in 2008 by Prime Minister Harper, replicated a colonial relationship because of the words being limited to the crime of the Indian Residential Schools and, thereby, limiting government responsibility. Absent from the apology was any mention of other past injustices such as: the massive theft of Indigenous lands, colonial violence, broken treaties, unsettled land claims, respect for treaty relationships; and a plan for how the government would approach reconciliation. Sadly, as Eva noted, the focus of the apology was on aspects pertaining to impacts on culture and not an acknowledgement of the colonial violence created through systemic, racist, social and political processes.

³² No online page number.

Many might say that the apology was late to come in Canada. It came 12 years after the last residential school closed in 1996. Late apologies issued by national leaders are a transnational phenomenon. For the Aboriginal and Torres Strait Islander survivors of residential schools in Australia (i.e., referred to as the “Stolen Generations”), an apology came (ironically the same year as Canada) February, 13, 2008 (John Bond, 2008, p. 268). This was 24 years after the last residential school closed in 1984. It took the election of a new prime minister, Kevin Rudd, to make this apology (Michael Murphy, 2011). It is important to note here that pressure had been put on the previous Prime Minister in Australia, John Howard; but he refused to apologize. He claimed that the travesties done to the Aboriginal people should not have happened; however, the impacts were not the current generation of Settler peoples to bear (Will Sanders, 2002). His statement is another indication of a government’s failure to acknowledge the broader violent colonial and systemic contexts at work. In New Zealand, an apology for injustices did not happen until May 22, 1995; twenty years after a reconciliation process had already begun (Robert Joseph, 2008). In South Africa, there was no apology by the government or perpetrators for the human rights violations that many South African peoples experienced (Zakes MDS, 2009). Michael Murphy (2011) stated that not providing a government apology could be viewed as offensive and hurtful; and also adds insult to the injustices. It could also convey indifference to those injustices. Very importantly, Michael stated that not apologizing would impact the ability to establish mutual respect and trust, which are needed for reconciliation.

John Bond discussed the implementation of a “Sorry Day” (2008, p. 270) by Sir Ronald Wilson, Chair of the national inquiry of the residential schools in Australia. Resulting from a recommendation in the report called, “Bringing Them Home,” a Sorry Day was initiated so that all Australians could have the opportunity to express their sorrow for the tragedies experienced by the Indigenous children in the institutions. Sir Ronald Wilson realized that the meaning of sorry was

greater than an apology; that the Indigenous people needed to hear the word, “sorry.” Despite the report being unwelcomed by the government, there was mounting public support for Indigenous peoples. Similar to Paulette Regan (2010) with regard to the work Settler peoples need to do, John Bond (2008) stated that the biggest challenge for Settler Australians is to own their history and move past the guilt.

Audra Simpson (2016) advocated that injuries experienced by Indigenous peoples need to be repaired; an act she referred to as “restoration of bodily sovereignty.”³³ Audra challenged a well-known statement used in the TRC (2015, p. 339), “The truth of our common experiences will help set our spirits free and pave the way to reconciliation;” suggesting that the focus of repair is wrongly put on the survivors of IRS and that they should let go of their anger, forgive the abuser, and then they can be free. Emphatically, she said, “This is bullshit. I don’t buy it.” Audra believes that reconciliation is just Canadians’ demands for forgiveness; not changing anything that they are doing, and still remaining in the same hegemonic system.

Critiques of Colonial System in Canadian Society and in Governance

Various scholars question the readiness of Canada to enter into reconciliation when the government and the majority of Settler society have limited understanding of the colonial system that pervades Canadian society and governance (e.g., Taiaiake Alfred, 2014; Jennifer Henderson & Pauline Wakeham, 2009; Matt James, 2010; Arthur Manuel & Ronald Derrickson, 2015, 2017; Shelagh Rogers, 2012; Collen Sheppard, 2013; Leanne Simpson, 2011; Dale Turner, 2013). Collen Sheppard (2013) stated that the government structure in Canada has not changed and the Indigenous peoples continue to be colonized, disrespected, and many live in considerable poverty. Similar to Jennifer Henderson and Pauline Wakeham (2009), Collen stated that reconciliation needs to go beyond addressing the residential schools and individual aspects of reconciliation

³³ Audra said these words at a conference (Audra Simpson, 2016).

(e.g., financial retributions and storytelling). Ongoing structural and systemic legacies of residential schools and government policies collectively affecting Indigenous peoples need to be addressed (Shelagh Rogers, 2012; Colleen Sheppard, 2013).

From analyzing successful cases of reconciliation in other countries, Matt James (2010) highlighted requirements as being: a complete change in government, whereby, victims are empowered and perpetrator groups are weak; there is not widespread societal complicity in the wrong doing; there is not a prolonged period of occurrence; victims are not targeted because of group membership; and there are sufficient resources to address the breath of injustices. Matt James (2010) stated that these conditions have not happened in Canada and, therefore, the country is not in a good position for successful reconciliation.

With many people and scholars questioning the path of reconciliation in Canada, an important realization was made by Will Sanders (2002) from his analysis of the policies that enabled the residential schools to happen in Australia. He saw that reconciliation was not something that could be achieved and closed; but a process with a never ending journey. He realized that it would take ongoing work for Settler Australians to learn and recognize Indigenous peoples' rights to the land, self-determination and with how to create mutual co-existence. Similarly, Robert Joseph (2008), who is of Māori, sees reconciliation in New Zealand to be a process, and not an event. Robert explained that Settler denial of historical wrongs and Indigenous peoples' denial of their own internalized oppression and colonization are major obstacles to work through. He suggested the creation of a space for a new encounter; a space for innovative solutions that emphasize ways to bring Indigenous and Settler peoples together (rather than focusing on what divides them).

The TRC process that took place in South Africa, between 1996 and 2002, has been cited as an example of successful restorative justice for victims of violence experienced on a national

scale. Indeed, Canada has looked to the South African TRC as guidance for its own process (Rosemary Nagy, 2012). What is uncovered, however, is not reconciliation. The TRC established in South Africa was installed to address the human rights violations of Black South Africans that occurred by Black Afrikaans³⁴ between 1960-1994 (Zakes MDA, 2009). In order to address the crimes committed, victims had to come forward and tell their stories to the commission. The chair of this commission was former anti-apartheid³⁵ activist, Desmond Tutu. With a focus on wanting to move reconciliation forward, attention was turned to the perpetrators. In order to not face prosecution through civil suits, perpetrators confessed to their crimes and as a result, they were granted amnesty. As noted previously, they were not, however, required to apologize for their crimes. Despite that for five years after the TRC installation, reconciliation was the dominant discourse in South Africa; no substantial change was realized for the victims. While the TRC process may have helped to eliminate denial, Zakes MDS (2009) stated that many South Africans believe that the TRC hardened attitudes and caused racial polarization instead of reconciliation. In both South Africa and Canada, colonialism has been denied, and long before any reconciliation effort was considered, the governments refused to see that the violence and abuses were nothing more than individual transgressions (Rosemary Nagy, 2012). Rosemary stated that the danger of hearing individual stories of violence and trauma is that Settler peoples place it along a continuum of more or less of violence, and how unfortunate it is that someone experienced something terribly wrong. An assumption is then made that the people of that culture need to fix something that is wrong; rather than seeing the broader violent colonial context of structural and systemic inequities in the Indigenous-Settler relationships. Focusing on individual stories is a way to alleviate Settler guilt.

³⁴ Afrikaans is a term used to refer to the majority black people living in Africa; different from the Indigenous Black South Africans living in South Africa who were subjected to apartheid (Zakes MDA, 2009).

³⁵ Apartheid refers to the South African policy of segregation and discrimination against non-whites (Katherine Barber, 2001).

Sovereignty Justice

Arthur Manuel was of the Secwepemc First Nation from the Neskonlith Band in British Columbia. He served as chief in his community and co-chair of the Global Indigenous Peoples Caucus at the United Nations' Permanent forum on Indigenous Issues (UNPFII) (Arthur Manuel & Ronald Derrickson, 2015). Arthur's message for reconciliation was: "Remove the shadow of the Doctrine of Discovery" (p. 12). The TRC (2015) included Call to Action #47 that addresses this doctrine,

We call upon federal, provincial, territorial, and municipal governments to repudiate concepts used to justify European sovereignty over Indigenous peoples and lands, such as the Doctrine of Discovery and terra nullius, and to reform those laws, government policies, and litigation strategies that continue to rely on such concepts (p. 327).

Familiar words are also recalled from the report of the Royal Commission on Aboriginal peoples where it is stated that the federal, provincial and territorial governments can further the process of renewal by, "acknowledging that concepts such as terra nullius and the doctrine of discovery are factually, legally and morally wrong" (RCAP, 1996g)³⁶. Arthur stated that it is this doctrine that has provided legal justification for the colonial occupation of Indigenous lands and nations. Dale Turner (2013), Arthur Manuel and Ronald Derrickson (2015), and Cynthia Wesley-Esquimaux (2016) advocated for addressing the RCAP recommendations for changes in the political, economic and environmental relationships between Indigenous and Settler peoples.

Constitutional Justice

Dale Turner (2013) stated that reconciliation cannot happen without acknowledgement of Indigenous peoples' political right to self-government, as noted in Section 35(1) of the 1982

³⁶ No online page number.

Canadian Constitution. Recommendations for a legal and political relationship through Indigenous self-government was discussed and defended in the report of the RCAP (1996h). Dale stated that a focus on cultural right (i.e., a lower authority), as opposed to inherent right (i.e., recognition of Aboriginal law and self-determination that predates the Canadian State), can limit negotiations in the Supreme Court. Dale argued for Indigenous peoples moving away from their rights for cultural survival, to emphasis on political significance *because* of culture. In this way, Aboriginal laws and customs can stand on their own.

James Youngblood Henderson (2013) identified constitutional reconciliation to mean a necessity for Indigenous peoples to have legal recognition of Indigenous and treaty rights. He discussed how constitutional supremacy is maintained by the doctrine of convergence test. This means that the rights and powers of one part of the constitution cannot be diminished by the rights and powers of another part of the constitution. As such, all rights and powers of various peoples converge together. Right now the court sees Indigenous peoples' rights as existing within the same rights and needs as all Canadians and in that way, their rights do not supersede anyone else. Thus, the convergence test is maintained. James suggested that for reconciliation to happen, Indigenous peoples and the crown need to conceptualize their relationship outside a Euro-centric worldview, and away from the legal status quo of the Supreme Court.

Greg Poelzer & Ken Coates (2015) advocate for acknowledgement of Indigenous and treaty rights; as well as resolution of outstanding treaty claims, so that there can be reconciliation and new relationships between Indigenous and Settler peoples, based on equality of opportunity. This equality would pertain to respect for Indigenous cultures, economic opportunity and political reform. The authors' focus is primarily on Indigenous peoples and a view of the necessity of the federal government to accommodate a type of third order of government; but all within the current government structure that represents Canada.

Land Justice

Everyone has a connection to the land where they live; however, Indigenous and Settler peoples relate to the land in different ways. Thomas King (2012) stated that the land has always been central in the conflicts between Indigenous and Settler peoples. The land is what Settler peoples wanted, and what Indigenous peoples needed for their culture and way of being and living. It is the land that brought Settler and Indigenous peoples together to negotiate expansion into the interior of the continent of North America, treaties and land development. While land was at the centre of discussions, the purposes and intentions behind negotiations were not for mutual benefit.

Taiaiake Alfred (2014) stated that before there can be reconciliation; the land needs to be transferred back to Indigenous peoples. How this happens will depend on the creativity of those involved to resolve outstanding land needs and claims and find new ways to see and settle the land (Taiaiake Alfred, 2015; Robert Joseph, 2008; James Sinclair, 2016). Robert Joseph (2008) sees restitution as the way for restoration of balance caused by injustices. He believed that it is impossible to restore the lands and natural resources that were taken and to make amends for impacts on their culture, languages, sustenance and traditional governance. Robert did believe, however, that there could be “approximate justice” (p.220). Whereas full compensation is not possible for the horrific damages, he stated that approximate justice could be possible through varying solutions for the land and financial compensation.

Socio-political Justice

Leah Gazan (2016), from Wood Mountain Lakota Nation, emphatically stated that there will be no reconciliation until everyone has clean drinking water, good housing, and no poverty. This means addressing the systems that create the injustices. In addition, she stated that workers coming into communities to do resource extraction are committing violence against women and girls, and there are still many outstanding cases of murdered and missing Indigenous women and

girls. John Borrows (2016), who is Anishinaabe of the Chippewa of the Nawash First Nation in Ontario, stated that the law is naturally ambiguous and, therein, lays an opportunity to interpret it in a way that works for all peoples. John sees that Indigenous and Settler peoples are bound up in entangled relationships with one another, and that the answer to reconciliation lies in how people decide to weave the web of relationships.

Decolonization

As indicated previously, decolonization involves a process of understanding colonization and how this imperial ideology continues to exert impact on Indigenous peoples' lives; and also on Settler peoples' minds and the ways they see their relationships with Indigenous peoples. With regard to reconciliation, the literature points to the decolonizing work that Settler peoples need to do (e.g., Victoria Freeman, 2014; Eve Tuck & Wayne Yang, 2012; Lynne Davis & Shpuniaraky, 2010) and of the work for Indigenous peoples (e.g., Taiaiake Alfred, 2014; Chaw-win-is, Jeff Corntassel & T'lakwadzi, 2009; Leanne Simpson, 2011). Different approaches will need to be worked through in ways that are relevant to the needs, goals and geographical regions of the Indigenous and Settler peoples (i.e., place-based solutions and relationship building) (e.g., Victoria Freeman, 2014).

Eve Tuck & Wayne Yang (2012) bring insightful discussion about the unsettlement of decolonization into what reconciliation means. The authors discuss the frequent use of the word, decolonization, and the danger that lies in its overuse; such that the intent of social justice and decentering Settler perspectives can be lost or forgotten. Thus, to claim an effort of action to be decolonization, and then believing the work to be done is not only harmful; but a tactic that moves a person away from seeing the real work of decolonization. This can also apply to reconciliation.

Lynne Davis & Heather Shpuniaraky (2010) discuss what they have learned from their alliances and coalitions with Indigenous peoples and how these are created from mutual interests

and within ongoing colonization. They discuss three themes that came out of various alliance projects. One, the coalition is viewed as a microcosm of colonial relationships. Efforts of Indigenous self-determination, respect, trust, Indigenous control of the agenda and who speaks can help to combat colonial ways. Two, the coalition is a site for learning and transformation. In learning about Indigenous peoples and their histories, Settler peoples learn about themselves and how they have benefitted from colonization. Three, the coalition is a site of pain. The relationships amongst Indigenous and Settler peoples will inevitably go through varying struggles (e.g., ignorance, dismissal, arrogance, anger and hurt). The authors noted that relationship building is ongoing, fluid and constantly unfolding.

Community Efforts of Reconciliation

I found there to be many kinds of efforts that people are doing in various places across Canada at the community level. For example, Maggie Hodgson (2008), who is Nadleh Whut'en Carrier First Nation from British Columbia, discussed a "reconciliation walk" that occurred between former residential school survivors and Settler peoples. At one time there was a boycott of the local town by the Indigenous community because of hurtful remarks made by a town councillor. The invitation to the Settler peoples to walk with the Indigenous peoples was a way to move from boycotting to education and building relationships, based on mutual respect.

This next discussion could perhaps be viewed as both a community and individual effort. I came across a Settler journalist, Avi Lewis (2016), who wrote an article of his experiences of directing a documentary film about the mercury poisoning in the lakes at Grassy Narrows First Nation. This community is 1,700 kilometers north of Toronto, Ontario. Since the 1970's, Grassy Narrows has been living with the disastrous effects from mercury poisoning on the environment,

health and employment of the people. While there have been small “band-aid” clean-up efforts, there has been little attempt by the government to rectify the industrial roots of this situation. Avi connected a central problem with this disaster to Settler peoples not understanding how significant the land is to Indigenous peoples, and with the Indigenous peoples saying, “reconciliation can begin when the fish are safe to eat again” (p. 2). I identify Avi’s story as an individual effort because he took the initiative to write about what he was witnessing in this community, and brought it to the public, through media. Filming this travesty speaks to another individual and community effort. Avi took time to not only understand the concerns of community members from their perspectives; he did something in collaboration with the peoples of Grassy Narrows.

A community effort in British Columbia called Reconciliation Canada (2015) led by Indigenous peoples, including Chief Robert Joseph of Gwawaenuk First Nation, focuses on people getting to know each other through working on various community activities together. Chief Robert Joseph advised that Canadians can each do something individually, as well as collectively to contribute to reconciliation. An important point he made is that whatever we do and do not do now, will be the future for our children. Through dialogue with one another, people learn about each other’s stories, teachings and cultures.

A powerful teaching for reconciliation within oneself and with community is found with how the community of Ktunaxa First Nation worked with Settler peoples to transform their painful and traumatic experiences of a residential school into a successful Golf Resort and Casino (Sophie Pierre née Eustace, 2012). In the construction of this new building, Settler and Indigenous peoples worked alongside one another and engaged in dialogue and reflections about the meaning of this school. In addition, Sophie discussed how this community effort prompted some Indigenous peoples to address the grief, pain and loss from having attended the school. In another community effort of reconciliation, Lily Pol Neveu (2010) discussed the work of the First Nations peoples of

Fort-Temiscamingue/Obadjiwan in Quebec and Parks Canada to resolve a conflict over what a memorial would signify for that land. While the First Nations community knew it to be the sight of over 5000 years of presence of Indigenous peoples in Obadjiwan, Parks Canada recognized the site as being that of the fur trade competition between the English and French. Following a time of inaction and frustration, discussions between them led to negotiating a co-management agreement of the site. The mandate of this agreement to transmit history to the general public is what has made the relationship between them mutual and meaningful. An important point that Lily notes is that what happens on the ground is what makes an agreement work (i.e., as opposed to political offices). Thus, the people themselves who have a vested interest need to be the ones involved in making agreements.

As a contribution to reconciliation, First Nations peoples from their community in the Mushkegowuk area of Treaty 9 in northern Ontario planned and walked to Ottawa for the closing of the TRC (Rick Owen, 2015a). Along the way their mission was to talk to people they met regarding the Indian Residential Schools, about other concerns facing Indigenous peoples, and how reconciliation can be considered through dialogue. One of the Elders, Patrick Etherington, spoke about wanting Indigenous peoples to be seen for their humanity.

Individual Efforts of Reconciliation

The story just mentioned above has another side. A Settler reporter, Rick Owen (2015b), from Kirkland Lake in northern Ontario, was assigned to complete an interview after his regular day. Reluctantly, he took the assignment and learned that he was to interview the First Nations walkers from Treaty 9 area, who were coming through the town on their way to Ottawa. I digress for a moment. My mom lives in Kirkland Lake and knowing that I was gathering stories about reconciliation, she sent me a newspaper article of this story. I want to acknowledge that the effort my mom did was her own individual contribution to reconciliation. She not only had to read the

article to understand the message conveyed; but she went beyond self-understanding, and acted by sending it to me. I return to the story. Rick admitted in his article that he was not too familiar with the TRC, or the impacts of the residential schools. What he thought was going to be an in and out interview turned out to be a two day assignment. He was invited to eat dinner with the First Nations walkers at a local church that was hosting them as they passed through town. When dinner was over, those present lingered and chatted with one another. Rick was asked the next day if he could help move some of their belongings to another town. On the drive there and sitting in the truck with the Elder, he heard more about the TRC. The conversations with the Elder, adults and youth made him reflect on how he would feel if his children were taken away. An insight that Rick had was that, “When it is just one on one, person to person, there is no us and you. It is just people with different heritages and cultures enjoying each other’s humanity.”

The personal reflections that Rick made as a result of his conversations and spending time with the First Nations walkers are what many scholars and writers suggest is the first step towards reconciliation (e.g., Victoria Freeman, 2014; Fred Kelly, 2012; Paulette Regan, 2010; Donna Schulz, 2015). Lee Maracle (cited in Victoria Freeman, 2014), who is a well-known educator and Elder in Ontario, and who is Coast Salish First Nation from British Columbia, stated that it is through personal reconciliation that one is then able to reach out to reconcile with others. Part of the personal work that Lee Maracle discussed is acknowledging one’s own relationship to the colonial past, what gets perpetuated as a result, and the decolonization that needs to happen for Indigenous and Settler peoples. At a national conference for the Presbyterian Church of Canada, former national chief, Phil Fontaine, (2014), who is Anishinaabe of the Sagkeeng First Nation in Manitoba, spoke of the personal and mutual work that Settler and Indigenous peoples need to do regarding reconciliation. He said, “We each have to make an effort to ourselves and each other. Walk shoulder to shoulder.”

Maggie Hodgson (2008) discussed how the individual level of reconciliation can impact the community level, and beyond. She talked about the meaning of the word, “Wind spirit” and how it, “brings one to a place of change” (p.365). It is through the wind spirit that one is responsible for how one speaks or uses the wind spirit (i.e., with tone, use of words). Indigenous and Settler peoples have affected each other’s spirit. Both have choice and responsibility about whether they will continue to impact each other’s spirit in hurtful ways, or find ways to come to peace. Maggie asked people to think about how they are using wind spirit: to hurt and tear people down, or to help build them up.

Irreconcilable?

There are people who believe that some things are irreconcilable. Artist and professor, David Garneau (2012) stated that some expressions, conversations and emotions are not meant to be subjects for reconciliation. He saw that it is a colonial mindset that everything should be accessible, understood and a potential commodity or resource; whether in art, storytelling, or other ways of knowing. He recognized the ways artists and storytellers may resist full exposure of their meanings through “codes” (29); that only those who know and decipher the codes will understand. David made a comparison of the spaces within some art work, where the individual is not sure how to enter into the engagement with the piece (as they do not know the code), with the concept of conciliation. He saw conciliation (i.e., the idea of not going back, but forward) as entering into a space of conceiving something new (unknown) between Indigenous and Settler peoples.

Discourses of Reconciliation: Patterns of Willful Exclusions

I want to bring attention to the colonial exclusionary tactics of the federal government throughout Canadian history. These exclusions have served to minimize the government’s role in the travesties that happened to Indigenous peoples, and also other peoples; as if these occurrences

were just anomalies in Canada's, otherwise, untarnished past. There are other narratives of efforts to reconcile where the federal government was implicated in colonial racism and oppression. There was, for example, a Chinese head tax in Canada from the 1890's to 1920's. As an effort to discourage immigration to Canada, Chinese immigrants were required to pay a compulsory tax upon entry to the country (Mitch Miyagawa, 2012). Furthermore, Chinese immigrants were excluded from entry to Canada from 1923-1948. There was also the internment of more than 20,000 Japanese Canadians during World War II. They were dislocated from British Columbia, to other parts of Canada, and they were not allowed to return to the west coast until at least four years after the war ended (Roy Miki, 2012). While apologies eventually came from the federal government for these colonial and racist actions, they were, as with the apology for the IRS, years later.³⁷

These stories demonstrate the government's intention to exclude from society because of cultural identity. These other stories of colonialism, racism and oppression make me even more aware of the complexities of reconciliation, and that there are many agendas on the "reconciliation table."

Métis and Inuit Peoples and Reconciliation

In reviewing the literature on reconciliation, especially national discourses, it felt at times that there was either a specific reference to First Nations peoples or a tendency to generalize Indigenous peoples. In either of these cases, discourses pertaining to historical impacts and reconciliation that affect Inuit or Métis peoples can go unnoticed (i.e., silenced). Rita Flamand (2012) reminds me (and readers) that the Métis must be remembered and that they must be part of discourses and the truth and reconciliation process. Perhaps viewed as a move towards

³⁷ An apology was made to Japanese Canadians September 11, 1998 by then Prime Minister of Canada, Brian Mulroney (Roy Miki, 2012). An apology was offered to Chinese Canadians June 11, 2006 by then Prime Minister Stephen Harper (Mitch Miyagawa, 2012).

reconciliation, was the recent ruling by the Supreme Court of Canada³⁸ that Métis and non-status Indians are now considered Indians under section 91(24) of the Constitution Act of 1867 (Tim Fontaine, 2016). The long-time denial of funding, services and programs have disadvantaged Métis and non-status Indians in many areas of their lives. With this new ruling, their needs will now be a constitutional responsibility of the federal government. This is very similar to John Amagoalik (2012), who is Inuit, stating that Canada must honour its treaty obligations and take steps to implement structural and systemic changes that can bring about improved socioeconomic status, health, housing and education for Inuit peoples.

Conclusions from the Literature of Reconciliation

Discourses of reconciliation often begin with acknowledging historical truths of the past injustices done to Indigenous peoples (e.g., assimilation policies, dispossession from original lands, Indian residential schools) (Cynthia Wesley-Esquimaux, 2016; TRC, 2015). Discourses on the national level pertain to structural issues such as: land, political, economic and social injustices. They have also pertain to systemic issues such as: need for education of the Canadian public on the history and ongoing injustices; financial retribution for Indigenous peoples because of disconnect from their traditional lands, economic, political, social ways of life; sovereignty; and decolonization. There are discourses of reconciliation happening transnationally (e.g., Australia, New Zealand and South Africa); with each having taken different perspectives and pathways to reconciliation.

At the community level, some efforts involve Indigenous communities working towards their own healing. There are Settler communities working amongst themselves to learn more about the history of Indigenous peoples and how they are implicated in working towards justice and better relationships with Indigenous peoples. There are efforts where Indigenous and Settler

³⁸ This was a 17 year court battle led by Métis leader and activist Harry Daniels (Tim Fontaine, 2016).

peoples are working on mutual projects, engaging in dialogue, and learning from one another. At the person level, self-reflection of one's role in reconciliation and a commitment to educating oneself on the history of Canada is an important first step.

Discourses of reconciliation are spreading across various intersections of identity and culture, and complexities within peoples' lives. Questions are being asked about what reconciliation means, and if it is even possible. These various discussions reveal the fluid, complex and evolving nature of reconciliation. The literature suggests that reconciliation is a journey without an end. The abundance of the literature gives the impression that conversations about reconciliation are reaching more people than at any other time in Canadian history. The fact that there are discourses at transnational, national, community and personal levels suggest that there is a place for everyone to join the dialogues and create efforts where they are. There is no one answer to reconciliation. That of course, would be re-colonizing peoples' minds to a "one solution fits all" mentality.

CHAPTER 5 – Literature Review: Ethical Space

Introduction

Moving to the west quadrant of the circle (see *Appendix A*) is the place of learning and understanding the concept of ethical space and how this can contribute to reconciliation process. I am intrigued by the concept of “bridging” as it prompts me to think about the annual concert of *Bridging Communities through Song* with the Indigenous women and girls’ drum circle and the men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services). Using the metaphor of a bridge implies that the bridge is what is extended through the space that exists between one and another; thereby, connecting them together. I have uncovered various terms in the literature that describe space of the bridge including: the space-in-between (William Ventres, 2016), making space (Brydie-Leigh Bartleet, Gavin Carfoot, & Alan Murn, 2016) and mutual space (Nerida Blair, 2016). One particular way that this bridge has been conceived of in the literature, that I became interested in, is ethical space (Willie Ermine, 2007; Roger Poole, 1972).

The concept of ethical space reminds me of what I have heard Elders in our local community talk about regarding the importance of building and keeping relationships with one another. The importance of relationships was also discussed in Chapter 3 (i.e., Indigenous Research Paradigm) pertaining to researchers needing to make efforts to maintain relationships with Indigenous research participants and community members. The importance of relationships was also discussed in Chapter 4 regarding reconciliation. A long time ago, an Elder, Jean Becker, told me that, “One cannot just make a relation one time and expect the relationship to take care of itself. It needs to be re-visited and nourished. She said that when we forget that we are connected to everything and we do not renew our relationships, things fall apart. People get disconnected

and the land, water and environment become sick. The animals, plants and trees stop helping us. If Indigenous and Settler peoples do not connect with one another, how will they know each other? How will they care about one another if they do not know each other?" Colonization has largely fractured the relationships between Indigenous and Settler peoples in such a way that racism, discrimination, violence and perpetuating stereotypes often dominate their interactions with one another. Colonization has prevented them from really knowing one another. It is in the coming to know each other (through dialogue) that I believe one comes to know HOW to relate to the other and therein, work together for social and systemic change.

I begin this chapter by exploring the concept of ethical space relevant to my dissertation and how it has been applied by scholars and researchers. I then discuss my uncovering of the concept of hybridity and third space in the literature and my journey of deciphering their meanings and relevance to my dissertation. In the final section of this chapter, I discuss the concept of Indigenous Métissage (Dwayne Donald, 2012) and how this is an expression of ethical space that serves to keep discourses between and about Indigenous and Settler peoples open to further interpretations; rather than closure.

WEST Quadrant – Ethical Space

Conceptions of Ethical Space

The idea of an ethical space existing between opposing entities was conceived by Roger Poole (1972). Having himself been influenced by Søren Kierkegaard's philosophy of subjectivity which analyzed how one is intimately related to knowledge, Roger recognized the inherent subjective nature of all knowledges. As such, he asserted that all that is true for a person is true because of how he/she has been shaped by his/her worldview. New information will be evaluated

against one's truth. Thus, the information that does not fit one's truth will not be given interest and it will be denied and submerged from awareness.

Roger Poole (1972) talked about there being moments when one becomes aware of one's own subjectivity and that someone else might, therefore, have a different truth (perspective). Herein, is the space between the intentions of one and another; the ethical place where the unspoken intentions confront one another and the entities decide how to engage with each other. While each person has their own space of subjectivity to think within, reflection happens when someone crosses into someone else's lived space. The significant piece here is the conscious decision of the entities to engage for the purpose of understanding one another. As understanding grows, one reorganizes his/her own knowing into something else that now makes sense. Roger Poole (1972) talked about transformation of understanding being possible when new information contradicts one's previous truth and is then followed by rejection of this previous subjectivity. This process of thinking and putting meaning to one's truths, re-evaluating and then letting go of previously held assumptions, is what Roger referred to as the philosophical space of ethical thinking.

Adapting Roger Poole's (1972) work of ethical space, Willie Ermine (2007) specifically used this concept to address the contrasting knowledge systems in thought, research and worldviews between Indigenous and Settler peoples. Willie discussed how ethical space could be the place for engagement and understanding. As stated earlier, the relationships between Indigenous and Settler peoples have a long history of violence. In many ways, these kinds of relationships continue today and the resulting thinking and assumptions propagate an "undercurrent" (Willie Ermine, 2007, p. 198) of animosity and misunderstanding between them. Willie saw that the source of the undercurrent stems from contrasting worldviews.

Willie Ermine (2007) talked about the entities being aware of the existence of the other; but the space between is not explored. This is the space that Willie thought is important. It is the unstated, unseen level of thought and feeling. This space is not empty, but contains what is not said or acknowledged. It is an 'inner experience' (i.e., inner space) of acknowledgement of the presence of the other; but a space as yet where what is acknowledged is not stated externally. Willie stated that while Indigenous and Settler peoples are well aware of one another, it is this unstated acknowledgement of each other's presence that constitutes many of the deeper thoughts, interests and assumptions that influence the relationships between them.

Willie Ermine (2007) suggested that ethical choice in this space can be made to understand this deeper knowing. Through dialogue with one another, the entities learn what harms, hurts and creates divisions; as well as what is moral and can enhance well-being. As with Roger Poole's (1972) conception, Willie Ermine (2007) stated that it is in the inner space where one looks at and examines oneself within the context of what is happening in the external world. Through the process of engagement and dialogue, one may come to realize that their understandings and experiences are subjective experiences, and that others also have their own understandings and experiences.

A point I want to make clear, is that ethical space is not something that exists or just happens between entities. It is a conscious decision to move into this space; to be open to learning new knowledge systems of knowing, being, seeing and doing. This is expressed by Willie Ermine (Dawn Ford, 2006, p.1) when he stated, "[e]thical space does not exist unless you look at it, affirm it." If this pre-condition can be met, then there can be an understanding of a collaborative partnership with both entities sharing the power (Sandra Styres, Dawn Zinga, Sheila Bennett & Michelle Bomberly, 2010; Willie Ermine, 2007), and where there is no fear of assimilation by the other (Catherine Longboat, 2011). There can be the potential for the sharing and creation of new

knowledge based on respectful relations (Julie Kapyrka & Mark Dockstator, 2012; Catherine Longboat, 2011; Dwayne Donald, 2009; Willie Ermine, 2007).

Applications of the Concept of Ethical Space

From the literature that I have been able to find, the concept of ethical space has been applied in discourses in Indigenous law and Canadian legal systems (Willie Ermine, 2007), media (Andrew Bryce, 2014), research (Willie Ermine, 2007; Catherine Longboat, 2008), education (Julie Kapyrka and Mark Dockstator (2012); Catherine Longboat, 2011; Sandra Styres, Dawn Zinga, Sheila Bennett & Michelle Bomberly, 2010), and reconciliation (Kathy Absolon, 2016; Kathy Absolon and Akiesha Absolon-Winchester, 2016). In education, Julie Kapyrka and Mark Dockstator (2012) build upon the concept of ethical space using a pedagogical approach in teaching environmental education called “two-worlds” (p. 98). From this perspective, the inclusion of Indigenous and Western environmental knowledge systems in the curriculum can complement one another. The authors are not speaking about integration; but separate and complimentary knowledges. They also suggest that the inclusion of these knowledges will more effectively address the world’s growing ecological concerns; as well as be a movement towards better relationships and reconciliation between Indigenous and Settler peoples.

Catherine Longboat (2008) shared her personal journey as an Ojibwa and Mohawk woman and scholar negotiating her Indigenous knowledge inside the academy. She reflected on the tensions and concerns she had about her Indigenous knowledge being considered less credible in the academy if she revealed that it came through spiritual sources such as dream, visions, and ceremonies, or from Elders. This reflection prompted Catherine to think about the ethical space within research and the need for Euro-Western researchers to engage with Indigenous peoples and communities, to learn about them and where their knowledges come from. Catherine stated that

attending to the ethical space is an ongoing journey in conducting ethical research with Indigenous peoples.

Catherine Longboat (2011) carried the importance of ethical space into a research study she conducted at a secondary school in a Northern community. Despite a high Indigenous student population in the school, administrators and teachers were concerned with their low engagement in classes, with the curriculum and with the school community. An interesting, and I believe a significant component of Catherine Longboat's research, was an understanding of two sources of ethical space. One source pertained to Willie Ermine's conception of inner space (1995). The second source was physical ethical space; a physical place where support is given to venture into the inner space. It is a physical place where dialogue is encouraged, and where one can discuss contentious issues, ask questions and express concerns without interruption and/or fear of judgement. A room was located in the school where various student, parent, teacher and administrator discussions were facilitated in independent sharing circles. Through the process of negotiation of the physical and inner ethical spaces, participants were able to voice their questions and concerns and offer constructive plans for engagement of Indigenous students at the school.

A particularly interesting discussion of ethical space comes from Andrew Bryce (2014), the great grandson of Dr. Peter Bryce (1907), who is known for having written an extensive report on the deplorable health conditions in the residential schools at the turn of the century. Despite Dr. Bryce's effort to distribute this report throughout government offices across the nation, advocating for immediate action, there was generally little interest. The report was leaked to two newspapers (i.e., *Ottawa Citizen* and *Montreal Star*) on November 15, 1907 (Andrew Bryce, 2014). Andrew noted that the way the articles were written portrayed the Indigenous peoples as victims and evidence of their own plight (i.e., a dying race). From surveying the literature, regarding media coverage of Indigenous peoples from the early 1900's to present, Andrew found

that narratives told of Indigenous peoples were historically sparse, with not even much improvement today. Where there were stories of Indigenous peoples, Andrew found that the media largely represented Indigenous knowledges and experiences through a mainstream, Euro-Western lens. He stated, “One hundred and seven years later, it seems Canadian media are still talking about Indigenous people without talking to them” (p.31).

Just as Rick Owen (2015b), a journalist from Kirkland Lake, who was writing a story on the Indigenous walkers from Treaty 9 to Ottawa (discussed previously), reflected on the stories the people shared and how he connected what he heard to himself, Andrew Bryce (2014) reflected on the media coverage of the TRC process and the public sharing of survivors’ stories of the IRS. Andrew wondered if this coverage of the TRC and hearing of the survivors’ stories could be a kind of movement towards ethical space for journalists. He stated that the TRC may have prompted self-examination by Settler peoples of the tragic experiences of the survivors and how the government and Canadian society allowed this to happen. He further stated that these stories likely reached media people covering the stories, who may not have considered or known about these travesties before. Andrew suggested that if the media people become more knowledgeable of Indigenous peoples, their histories and current circumstances, and they engage directly with Indigenous peoples (instead of telling their story for them), that it could be an advancement towards the ethical space of engagement. Changing the media narrative of Indigenous peoples could create more connection between Indigenous and Settler peoples and the federal government.

William Ventres (2016) used a term called the “space-in-between” to be the place where patients with chronic and acute illness could go in their mind to re-define themselves beyond their illnesses. The space-in-between gives a place to find a way to balance the reality of their illnesses with hope. Having lived in El Salvador for five years, and being very aware of the divides between the people from colonization, William’s idea of a space-in-between was prompted by his

wish for better and more just relationships between the dominant society and El Salvadorian peoples.

Kathy Absolon (2016) talked about an ethical space of hope and social inclusion, where Indigenous and Settler peoples can listen and learn from one another. Kathy stated that this could be done through creating a wholistic and ethical framework that can facilitate thinking, planning and action with one another.

While not specifically referring to ethical space, Elizabeth Mackinlay (2016) discussed how stories can make room for paying attention to the little differences, and the effects these differences have on what she refers to as, decoloniality (i.e., decolonization of colonial knowledge practices). Elizabeth shares a story of the collaboration and preparation for a music and dance performance of her Settler students and women of various nations of the Aboriginal and Torres Strait Islander peoples in Australia. In the process of preparing for their performance and running short on time, a moment of reflection and decision-making was required as to what to do next. Elizabeth discussed her dilemma of whether to do the quick route of going to buy the white paint that the performers would decorate their bodies with, or to take the time to go searching for the “a-makirra” (p.220); a soft white clay that has been used for generations in ceremony by the Indigenous peoples. While seeming like a small difference, Elizabeth likens choosing to search and obtain the a-makirra as a disruption or dislodging of the colonial Western way of knowing Indigenous peoples and their practices. Using store bought paint would not have conveyed the same understanding of its use, as the application of the clay to the bodies, and how that clay on the body feels. I interpret that ethical space was taking place in the moment when Elizabeth reflected on whether to use the store-bought paint or the clay, and when she thought about what an Elder told her about the meaning of the clay. She reflected that her students would not have experienced

what wearing the clay colour felt like, and what it meant to the Aboriginal women to wear this clay.

A reconciliation effort that speaks to a kind of application of ethical space came out of a partnership between music students from Griffith University and the Indigenous Torres Strait Islanders in Australia (Brydie-Leigh Bartleet, 2012; Brydie-Leigh Bartleet, Dawn Bennett, Anne Power, & Naomi Sunderland, 2014); and between Griffith students and the Winanjjikari Aboriginal peoples of Tennant Creek in Australia (Brydie-Leigh Bartleet, Gavin Carfoot, & Alan Murn, 2014; Brydie-Leigh Bartleet, 2014), who were brought together for the purpose of completing a music project together. It was found that in order to complete certain assigned tasks such as writing lyrics and recording songs, efforts were needed in building relationships and sharing tasks with one another. It was discovered that when the students became part of the project, rather than just observers of the process, a *space* was created for something new to transpire in the forming of relationships between the Indigenous peoples and university students. Although Brydie-Leigh Bartleet (2012) does not specifically use the words, ethical space, I interpreted this meaning when she stated that the students became part of the project, and that they saw new insights into themselves, and how they conceived Indigenous peoples. This is highlighted when one of the students, Mitch, recorded in his journal, his insights from the exchange:

In learning about other people's culture and musical styles, I felt I learnt more about my own [...], I saw great value in the cultural exchange that took place, and realised that as an urban Australian, I really knew nothing about indigenous culture. I am grateful that I was given the opportunity to take part in such an amazing experience. [...] Culturally, I will be able to take a lot of knowledge

back home about the indigenous community that I otherwise wouldn't have learnt had it not been for this trip.

Mitch, field diary, 2010 cited in B.L. Bartleet, 2012, p. 55)

The term “making space” (p. 44), was used in a similar music project with the Winanjjikari Aboriginal peoples of Tennant Creek in Australia. This refers to the efforts needed by both the students and Indigenous peoples to make space for variations in understandings of time, pace, task-orientation, and time to build relationships with one another (Brydie-Leigh Bartleet, Gavin Carfoot, & Alan Murn, 2016). The authors noted that this process of making space was at times unsettling and ambiguous; but necessary for understanding one another, for mutual benefit, and for completion of the music project.

These examples remind me of what a member of the Police Chorus (i.e., representing public relations for Waterloo Regional Police Services) said to me following our first public performance of the *Bridging Communities through Song* singing event, and how it appeared to be a turning point for him. With tears in his eyes, he bashfully said, “I didn't know. I was very ignorant about Aboriginal people. My eyes are now open.” (Waterloo Regional Police Chorus Member, personal communication, February 13, 2013). I do not know if this man would have said this if there had not been the space or I might add, the relationship, from our developing interactions with one another. Our conversation was short but I felt something had changed through our exchange of words and emotion with one another.

In academia, Nerida Blair (2016) discussed the contested space that Indigenous scholars work and live in and the need to decolonize this space, so that Indigenous knowledges are valued and can exist in their own right, as Western knowledges already do. Nerida suggested a mutual space where there is co-existence of knowledges and of Indigenous and Settler Australians.

Nerida stated that recognizing each other's differences must come before relationships can be established. This is necessary for there to be sustainable and meaningful change.

At a recent symposium on Aboriginal research ethics, Marlene Brant Castellano (2015) discussed ethical space in research. She said that community engagement in research is about working in this ethical space which necessarily involves the following: acknowledging that there is no objectivity in research; sharing information with the community is a must; active collaboration with community members; local community empowerment; and shared leadership and control with the research process and data. The reasons Marlene provided for the necessity of researchers working in this ethical space are: it is non-colonizing; cultural genocide was perpetrated against Indigenous children in the IRS, therefore, ethical practices are especially critical; research has been done from a belief that researchers were doing good (when in fact, researchers created harm in Indigenous communities); that not including Indigenous rights is no longer a business/research enterprise; funding at universities require this; and doing research in Indigenous communities requires a collective agreement and active collaboration.

Diversions from Ethical Space

Not all notions that conceive of a space between entities are an ethical space. Admittedly, when I first started exploring the idea of a bridge and found ethical space as a concept that enables dialogue and understanding between Indigenous and Settler peoples, I unknowingly used various terms to explain what I thought meant the same thing. These other terms that I have now found in the literature are: third space, luminal space, in-between space and hybrid space (Homi Bhabha, 2006; 1994; Faiza Hirji, 2015; Paul Meredith, 1998; Te Manaaroha Pirihiira Rollo, 2015; Timothy Wilson and Mara Favoretto; 2014). These terms do not reflect my understanding and intentions, with regard to ethical space, and the intended use in my dissertation.

I could stop here and explain no more but I want to briefly explain the use of these terms in the literature because of the potential for confusion or misunderstanding. Through this process I reflected on language and how words can be used within and outside of intended contexts, and how understandings of the words can change over time. Having read Homi Bhabha's (2006; 1994) postcolonial philosophies about hybridity and the resulting third space that is created when different (or opposing) entities come into interaction with one another; I understand this to be about the creation of a new identity. Much of Homi's discussions are about the intertwining colonial and colonized influences between Indigenous and Settler peoples. There is an understanding that because of different entities having had interactions with one another, they cannot help but be influenced by one another's ways of knowing and being in the world. Thus, the new identity is a hybrid creation, such that the original identity no longer exists. Moving into the third space allows for a new enunciation of identity (Homi Bhabha, 2006).

Searching for literature pertaining to hybridity I found expressions in the music industry. For example, Timothy Wilson and Mara Favoretto (2014) defined third space as an intercultural space that is full of possibility and where labels do not matter. Exploring the existence of Afro-Asian fusion, Bollywood-flavoured hip hop, and other musical productions in Canada, Faiza Hirji (2015) found that they are ways to challenge notions of what it means to be South Asian, Canadian or any nationality or ethnicity. Participants in Faiza's study stated that the music creations were a way to break down social expectations and bring forth liberal viewpoints. Fusion music is a way for diverse groups within a particular diasporic community (such as South Asians) to create music in a language that is common to all. It was also stated that fusion music acts as a catalyst for conversations regarding culture, identity and confusion (Faiza Hirji, 2015).

Also exploring hybridity in music, but with a consciousness to include a kind of ethical space, is Te Manaaroa Pirihira Rollo (2015), who is Māori and an educator in New Zealand. She

referred to a hybrid musical production with Indigenous Māori and Japanese performers. The author stated that negotiation (e.g., of values and principles for the project and one another), understanding and compromise were needed during the creation of this project that reflected combined cultural experiences. Where I might call this negotiation the creation of a kind of ethical space, Te Manaaroa Pirihira Rollo (2015), saw this as the creation of a “third expressive space” (p. 5). She further explained this space as the creation of a new cultural hybrid identity resulting from their coming together. As Te Manaaroa noted, this effort provided a forum for cultural understanding and respect for one another.

Hybridity and/or Ethical Space in Song Collaborations

There are varying music collaborations involving song compositions utilizing aspects of Western and Indigenous cultures. I discussed earlier the fusion and hybrid music creations that are becoming popular, especially, with the young generation (e.g., Faiza Hirji, 2015; Timothy Wilson and Mara Favoretto, 2014). This type of music has the purpose of shifting into something different; something that melds various kinds of cultures and music into something new. I found a very interesting article (Dawn Avery, 2012) that picks up on the theme of hybridity in music; but the discussion goes in an unanticipated direction. This caused me to question the author’s use of the term hybridity. I found myself wanting to explain her findings through the lens of ethical space. Dawn Avery (2012), who is of Mohawk and familiar with Indigenous song, is also an ethnomusicologist and formally trained with the cello, voice, percussion and classical Native music. Dawn found a way to adapt a classical song to include Indigenous sounds, rattle and hand-drum. Her creation titled, “Two Worlds” is her musical expression of how Indigenous and Settler peoples can live in their own ways; but with the possibility of co-existence, mutuality and respect. In her work with choirs, she searches and experiments with ways that Indigenous song can be

brought into various Western music. She calls this bi-musicality or twinness;³⁹ a search for ways that they can complement one another; as opposed to seeing them as disparate from one another.

Dawn Avery (2012) interviewed Indigenous and Settler composers and performers to learn about their perceptions of classical Native music. One particular aspect stands out to me with her findings. Dawn pointed out that all of the Indigenous composers she spoke to include in their compositions legacies of colonialism that were relevant to them and their contexts (e.g., politics, land and cultural reclamation, environment, retelling and correcting historical information, language revitalization, spirituality, sounds of the past and present). Thus, they create their music in relationship to their history, to colonialism and the world around them. Dawn described these compositions as hybrid creations. In fact, she stated that classical Native music as a hybrid form; like all classical music, has been influenced by other musical forms. Herein, lays my question as to how Dawn Avery (2012) is using the word, hybrid. It does not appear that she is using it the way Homi Bhabha (1994) would intend it, as she does not speak to the merging into a new identity. In fact, as stated earlier, she discusses “twinness,” the recognition of two co-existing entities. In addition, I realize that Dawn is discussing identity and that her discussions focus on this. She did not bring in any discussions of ethical space to explain her analysis of the interviews. I, however, see a place for discussing ethical space with regard to the negotiation that each composer went through when they decided what Western and Indigenous aspects of music they would include, as well as their decision to include the contexts of their identities and various aspects of colonization. I saw this as the composers negotiating the ethical space of the composition.

³⁹ Twinness has specific reference to the Haudenosaunee creation story in which Sky Woman gives birth to twins. One twin is said to represent all the nice things that help the people and other twin made mischievous things. The characteristics of the twins represent complementary energies that are considered necessary for human development (Tom Porter, cited in Dawn Avery, 2012)

Not everyone supports Homi Bhabha's perspective of hybridity and third space. For example, Amar Acheraïou (2011) suggests that the concept of hybridity could just be another colonial universal construction for the purpose of subjugation and assimilation of Indigenous peoples; that it is inevitable that Indigenous peoples will not have their own Indigenous identities separate from dominant society. Amar Archeraïou (2011) states that Indigenous peoples have been resisting and refusing the adoption of many colonial ways and that they still have the core of their identities. Also, Dwayne Donald (2012) stated that the concept of hybridity is problematic for Indigenous peoples as it is in direct opposition to Indigenous peoples' understandings of place, traditional land, and connection to those places through their cultural identities. This discussion continues in the following section.

Indigenous Métissage and Connection to Ethical Space

Separating his use of Indigenous métissage from colonial notions of cultural mixing and hybridity, Dwayne Donald (2012) uses this term to reflect the relationality of experiences, memories, and that peoples' lives are not separate and independent from one another but relational and "braided" (p. 537). Dwayne uses this term as a way of interpreting, expressing and reframing the past and present colonial interactions between Indigenous and Settler peoples and how they have come to know one another. An interesting way that Dwayne Donald (2009) used this term is through reflection of physical sites and objects across Canada; where the histories of these sites and objects told by Indigenous peoples are different from those told by Settler peoples. For example, Fort Edmonton Park is viewed by Settlers as a fur trade site that represents growth, industry, civilization and what is now the prosperous city of Edmonton. Outside of the Fort (i.e., or it could also be said: outside the barricade of the Fort) is a small Indigenous site, with a few teepees and some Indigenous peoples drumming and dancing. While these two sites reveal a

social and racial gulf between Indigenous and Settler peoples through their physical separations; Dwayne Donald (2009) suggested that the space between the two sites could be an opportunity to re-look at history for more interpretations. For example, another look at what was happening in the fur trade economy reveals a cross-cultural exchange and the mutual serving of Indigenous and Settler peoples' needs. Using the term, Indigenous *métissage*, means going back into the space between and understanding the layers of interpretations without resorting to resolving, assimilating or incorporating them. Thus, rather than moving to closure, which has resulted in perceptions of dichotomies, misinterpretations, stereotypes, racism and prejudice between Indigenous and Settler peoples, the space is left open for further interpretations and understanding.

Similar to Dwayne Donald's use of Indigenous *métissage* to critique interpretations of the past, Katrina Srigley's (2015) research used ethical space as a place to critique the interpretations of stories people tell of their pasts. Working with the Nipissing First Nation in Northern Ontario, Katrina helped community members to critique the narratives Indigenous and Settler peoples have said about their past, and to reframe with their own stories. One of Katrina's efforts involves the story of the successful Nipissing Warriors Hockey Team in the 1960's and 1970's (Bob Pipe & Liz Cohen, 2015). Rather than holding onto stories of their community being portrayed in the media with poverty, housing problems and/or alcoholism, Nipissing First Nation community members shared their story of a successful hockey team from an Anishinaabe worldview, and an emphasis on the community's cohesion and success during that time. As part of their own narrative, community members are also shared their stories of how Indigenous narratives have been silenced. Katrina noted that sharing these re-framed stories in the classroom is a way to build empathy and new understandings.

Conclusions from the Literature of Ethical Space

The concept of ethical space requires a commitment to engage. It is about taking care of the relationship, from the earlier stages of its negotiation, to years down the road. As with Indigenous research and reconciliation, maintaining ethical space is an ongoing journey. Willie Ermine's (2007) discussions of ethical space have primarily pertained to a space in research and in law, advocating a place for Indigenous scholars and greater understanding of Indigenous knowledges. I found little literature that addresses the concept of ethical space, and where it was discussed, it was primarily used by Indigenous scholars. Within the field of education, Catherine Longboat (2011) discusses inner and physical ethical spaces. Her study brings a reminder of the need for the physical space, where people will engage, to be welcoming and convey openness and respect. Dwayne Donald's (2012) use of physical objects that define; but which can be re-defined by looking again, is a helpful strategy to remember that preconceived beliefs do not have to be permanent thoughts.

Discussions of ethical space could give the impression that there are sides between entities (e.g., Settler and Indigenous peoples). There could be any number of sides when the entities first gather together. The important point that I see is that in coming together to dialogue and learn about one another, a new space is created; and humanity may be experienced more than sides.

Having explored the meanings of hybridity and third space, I recognize that they are not ethical space. I understand that hybridity and third space have implications for understanding identity, when peoples of different cultures share a space together, and how they are impacted by one another. Rather than focusing on the creation of a new blended identity, my dissertation pertains to looking at the ethical space between Indigenous women and girls and white, Settler men of a police chorus (i.e., representing public relations for police services) for the purpose of learning about and from one another; yet maintaining their own identities.

CHAPTER 6 – Literature Review: Song

Introduction

It is in the north quadrant of the circle (see *Appendix A*) where actions evolve out of various understandings and relationships regarding Indigenous research, reconciliation and ethical space. Herein, song has a contribution to make in this process. Indeed, the arts are making great strides in their contributions to the spirit of reconciliation. The arts have been a way to remind Indigenous peoples of who they are and to revitalize their cultural and political identities. The arts can be an invitation for Indigenous and Settler peoples, and the government, to pause and reflect on the relationship that has existed between them and what the future could hold. In this chapter, I discuss the literature pertaining to the meanings of song and what song does. I end this chapter with concluding statements.

NORTH Quadrant – Song

What is Song?

The answer to this question depends on any number of factors; but one thing that is known is that all societies have something recognizable as music; but what constitutes music is not the same for everyone (John Blacking, 1973). Beatriz Ilari, Lily Chen-Hafteck & Lisa Crawford, (2013) stated that songs reflect the histories, belief systems, habits, emotions and ways of thinking of the peoples who created them. From an Indigenous Sámi perspective, “Joik” is the word to describe what the singer does with song (Sheila Wright, 2015). It is a style of singing that is sung in Northern Norway, Sweden, Finland and a small part of Russia. What music is and how this engagement happens is connected to culture (John Blacking, 1973; Ian Cross, 2005; Jane Davidson & Andrea Emberly, 2012; Suvi Saarikallio, 2012). David Elliott and Marissa Silverman

(2012) stated that how music is defined depends on perspectives within cultures, and how it is interpreted through the lens of historical eras, scholars, musicians and lay people. I have found in the literature the use of the words, music and song, but they are not necessarily used interchangeably. Ian Cross (2005) makes note that the word, music, is not used in all societies. In the context of this chapter, I am choosing the word song as that is the word that the drum circle I am songcarrier⁴⁰ of uses. I will, however, use the word, music, when that is the word of choice for the authors I cite.

Why Song?

When I think about this question, I am reminded of Stó-lō Elder, Lee Maracle's words (previously discussed) about reconciliation (2015). When asked how Canadians could move forward, she said, "Do what you like to do." With these words I interpreted that if one does what they like to do, others will join. It is in the joining with others (i.e., Indigenous and Settler peoples) that dialogue, understanding, and even plans for action can take place. Our drum circle continues to have requests to join with us. We are meeting Indigenous and Settler peoples. We are also having more opportunities to engage in dialogue with other choirs and audience members through having sung with one another. My love for song, singing with others, and dialoguing with those we sing with, motivated me to use song as a source of communication and education about reconciliation. The use of song in contributing to the process of reconciliation has been a central component of my dissertation.

Another reason for song is that all cultures have it (John Blacking, 1973; Brydie-Leigh Bartlett, 2016; Caroline Bithell, 2014), and most people listen to it. A quick google search shows that 93% of Americans (The Nielsen Company, 2015) and 90% of Canadians (The Nielsen Company, 2016) listen to song. In a study conducted in Waterloo Region in 2007-2008, Lee

⁴⁰ I use songcarrier to mean facilitator of the drum circle.

Willingham (2014) found that 97% of the individuals surveyed, reported listening to music daily. These statistics suggest that song is a popular medium in peoples' lives and that song is a way to invite people in (Lee Higgins, 2012).

What does Song Do?

The literature of song is vast. Due to space limitations and keeping the focus of this chapter in mind, I will provide a brief overview of the literature pertaining to what song does with areas of study that are more distantly related to my dissertation. For areas that I have deemed more closely related to my dissertation, I will explore in greater detail. I have organized my findings by using headings that depict some of the significant findings. These headings are not discreet. In fact, there is considerable overlap between and within them.

Song contributes to healing, health and well-being

Song is a catalyst to promote healing (Aboriginal Healing Foundation, 2013; Byron Dueck; 2016; Alice Muirhead & Sarah de Leeuw, 2012). Song improves health (Caroline Bithell, 2014; Harald Gaski, 2011; Ichiro Kawachi, I. V. Subramanian, & Daniel Kim, 2008; Gro Trondalen and Lars Ole Bonde, 2012; Daniel Västfjäll, Patrik Juslin & Terry Hartig, 2012;). Song promotes well-being (Brydie-Leigh Bartleet, 2016; Caroline Bithell, 2014; Jane Davidson and Andrea Emberly; 2012; Lee Willingham, 2003). Suvi Saarikallio (2012) stated that how one conceives of the relationship between music and health is determined by culture. Thus, music could be viewed as an integral element of health or music may be viewed as a separate aspect of one's life.

Songs evoke emotions (Eckart Altenmüller and Gottfried Schlaug, 2012; Suvi Saarikallio, 2012). They instigate physiological responses in the body (e.g., heart rate, respiration, muscle tension) (Gunter Kreutz, Cynthia Quiroga Murcia and Stephan Bongard, 2012) and biological and chemical changes in the brain (Eckart Altenmüller & Gottfried Schlaug, 2012; Blythe LaGasse & Michael Thaut, 2012). Eckart Altenmüller and Gottfried Schlaug (2012) discussed how the

plasticity of the brain can respond and change as a result of exposure to varying kinds of music. This finding has implications in health, illness, depression; executive functions in the brain; disease; and rehabilitation. Song impacts mental (i.e., or cognitive) functioning, and it has beneficial social impacts (e.g., strengthens social bonding, belonging, group cohesion and identity (Suvi Saarikallio, 2012). Song contributes to spiritual well-being (Brydie-Leigh Bartleet, 2016; Ghislaine Goudreau, Cora Weber-Pillwax, Sheila Cote-Meek, Helen Madill, & Stan Wilson, 2008; Kelly Laurila and Lee Willingham, 2017)

Song helps to maintain culture

In many Indigenous cultures, song is an integral component and expression of everyday life, from the beginning of life (Kathy Absolon, personal communication, August 25, 2016; John Blacking, 1973; Clint Bracknell, 2015; Sadie Buck, 2012; Jane Davidson and Andrea Emberly, 2012; Craig Fermore, Robin Richards & Kim Stafford, 2002; Harald Gaski, 2011; Kelly Laurila & Lee Willingham, 2017; Leroy Little Bear, 2000; Ánde Somby, 1995; Johan Turi, trans. 1966; Sheila Wright, 2015).

Jane Davidson and Andrea Emberly (2012) examined cultural differences of musical arts practices between a Western experience (i.e., European heritage of those raised in North America, Europe and Australia) and the Indigenous Venda people in rural South Africa. The authors suggested that learning music and singing tend to occur in formal settings in Western experiences; whereas, as noted earlier, many Indigenous cultures have song as an integral part of their everyday lives. With typical Western practice, singing involves performers and an audience; a clear division, even if the audience is asked to join (Jane Davidson and Andrea Emberly, 2012). The authors noted that with many Indigenous cultures, it is difficult to ascertain who the performers are and who the audience is. In fact, the word, performer, is probably not used as everyone is participating.

Song encourages participation, collaboration, relationships

Song encourages participation (Caroline Bithell, 2014; Lee Higgins, 2012; Nick Page, 2014) and promotes collaboration and relationships (Susan Aglukark, n.d.; Brydie-Leigh Bartleet, 2012; Brydie-Leigh Bartleet, Dawn Bennett, Anne Power & Naomi Sunderland, 2014; Caroline Bithell, 2014; Jan-Lee Music, 1955; 1983). Brydie-Leigh Bartleet, Dawn Bennett, Anne Power & Naomi Sunderland (2014) described a number of benefits that came from the collaborative music projects (mentioned earlier) with the music students from Griffith University and the Aboriginal and Torres Strait Islanders in Australia. Of particular interest are the dialogue, empathy and compassion the participants had for one another; and the raised awareness and knowledge of Australia's socio-political history and ongoing impacts of colonization, on the First Peoples and their communities.

Song contributes to intercultural understanding⁴¹

Caroline Bithell (2014) discussed the growing movements in the United Kingdom of natural voice community choirs, weekend singing workshops, summer singing camps, and a transnational network of amateur singers who participate in multicultural music activity. Those who belong to community choirs have a compelling interest in what is happening in other parts of the world, and they want to sing songs from different cultures (Caroline Bithell, 2014; Dawn Joseph, 2009; Ryan Luhrs, 2015). Some of these reasons were: the ease with which a song can be learned; the quick harmony that comes; learning about another's culture that is different from one's own; something resonated with them in their own lives; it may prompt a person to reflect about the people whose song this belongs to and what their life might be like; a way of bringing in difference in perceptions of what harmony is; explore and appreciate new sounds; prompt questioning of one's own cultural constraints and prejudices; take pleasure in a new experience;

⁴¹ The word, "intercultural," is becoming a more frequently used word to recognize that inclusion is critical to society moving in a forward direction (Russell Wallace, 2012).

and it could be to fulfill a need in oneself (Caroline Bithell, 2014). Beatriz Ilari, Lily Chen-Hafteck & Lisa Crawford, (2013) also advocated for learning about cultures through song; but, within a socio-cultural context and approach. This, they stated, gives a deeper meaning and relevance to the song. A significant component they discuss is that in learning about others, singers end up learning about themselves.

A concern expressed by Dylan Robinson (2012) about intercultural singing collaborations that are prompted by reconciliation efforts, is that they may just contribute to an appreciation of aesthetic art, and not to deeper dialogue and communication. He retraced the early beginnings of intercultural music to the time of encounter between the colonizers and Indigenous peoples on the east coast with the Mi'kmaw people. The journal of a Lieutenant James King from the west coast reveals intercultural music as “music trading” (p. 225). Dylan noted that songs were sung among them for entertainment. In these times of entertainment, there were also dialogues and negotiations that were often fraught with misunderstandings, tensions and emotions. Instead of these negotiations, dialogues and tensions that Dylan saw as necessary parts of understanding one another; he feared that musical works about reconciliation may rest with entertainment, without any significant change in First Nations and Inuit communities. Dylan stated that it is not enough to fit Indigenous musicians, singers and artists into existing art music. He advocates for a bi-cultural change, where both parties are changed through the collaborative process of the musical encounter.

In an intercultural study that looked at how music preferences can affect perceptions and stereotypes among adolescents, Sotirios Bakagiannis and Mark Tarrant (2006) found that using common preferences of song can help bring singing groups of different social identities together. The authors suggested that this can help to change perceptions and stereotypes. In a similar vein, Phyllis Braudy Harris and Cynthia Caporella (2014) investigated song and stereotypes regarding

Alzheimer's disease (AD). They found that people with AD singing with college students and family members helped to correct stereotypes, misunderstandings and stigma regarding people with AD.

Russell Wallace (2012), who is Salish-Lil'wat, talked about his first intercultural collaboration with composer Hussein Janmohamed, to compose a choral piece for the World Peace Conference in 2004. The two spent much time together, learning about each other's childhoods, parents, musical preparations etc. They then began to improvise music together, including aspects of each of their Islamic and Aboriginal traditions. Common meanings of community, spirituality and connection were built into the composition. Russell Wallace (2012) also discussed a collaboration he did with Linda Uyehara Hoffman, who is a Japanese singer and taiko performer. Both recognized themselves as displaced cultural groups living in British Columbia and of their shared connection to the drum. Russell noted that including the cultural experiences of one another raised awareness of the mutual recognition of being outsiders to the dominant society; while at the same time providing strength in their identities. The authors do not discuss the concept of ethical space. I wonder, however, if this could be the "place" they went to discuss and learn about one another, and decide how to bring their music together into a mutual collaboration.

Song is a catalyst for socio-political movements (e.g., peace, justice, violence)

Peace

There is no shortage of songs that are sung for peace. For example, Settler, Jill Jackson Miller (Jan-Lee Music, 1955; 1983) wrote the lyrics to "Let there be peace on earth;" famous singer and protest leader for peace, John Lennon, wrote and sang "Give peace a chance" (Alan Smith, 2012); contemporary Inuit singer, Susan Aglukark (n.d.), sings "O'Siem" which means "Joy in Community" and reflects the thinking that all peoples are of one human family. A world-

wide music movement that promotes peace through music is Musicians without Borders (2016). This organization aims to raise awareness of conflict sites around the world, and to bring music to people living in divided communities, refugee camps, poverty or exile because of war and conflict.

Singing for peace (which could also be interpreted as singing for justice) was the mission of music directors of two disparate peoples who live alongside one another; but where a vast divide exists between them. There has been a long history of Arab-Jewish conflicts over land and military occupation in Gaza. They came together for their love of music in a conservatory called, Polyphony Ensemble for an annual music festival in Italy (Maya Jaggi, 2014). The directors of the Arab and Jewish choirs used western classical music as the medium of common ground to bring the singers together. Maya Jaggi (2014) interviewed the director of Polyphony, Nabeel Abboud-Ashkarin, who stated that music can take performers away from violence, and it can help them to acknowledge their differences, listen and respond in cautious ways. Despite these benefits of song in those moments together, Nabeel stated that music, alone, does not change beliefs.

Polly Walker (2010), who is of Cherokee and Anglo-American descent, stated that song can be a nonviolent means of contributing to social change, used by Indigenous peoples to raise awareness about injustices they have experienced. Polly stated that many of the traditional songs reinforce Indigenous beliefs and values, and they remind them how to sustain themselves in peaceful ways, and not through warfare. An example she gave is how the Peacemaker came to five First Nations (i.e., Senecas, Oneidas, Cayugas, Onondagas and Mohawks) over 1000 years ago to help bring peace to the fighting among them. Song played a major role in helping to bring about a social change to peace. Joanne Shenandoah and Lawrence Laughing (1998) bring Haudenosaunee traditional teachings of nonviolence into their songs, about peace and friendship. They sing a well-known song, known transnationally, and it is a song our drum circle sings, called the “Friendship Song,” where the emphasis is on building friendships with all peoples.

Justice

While community music choirs typically have a belief in the power of music to change the world for the better, Caroline Bithell (2014) stated that this belief is not just rhetoric. The literature expressed in this chapter provides scientific evidence, as well as, numerous examples of where music has been the catalyst for change at the individual, community, national and international levels. Caroline completed an extensive review of various forms of natural voice (i.e., non-auditioned) community music initiatives, and found that they could be instrumental in empowering individuals and communities. She also stated that social capital is built from people singing together. Not only do choir members influence one another, the choirs' networks benefit members and they have a "trickle-down" (p.223) effect in the communities and neighbourhoods in which they sing. Caroline discussed a community fund raising singing event called, "Sing for the Water" (p. 11), that took place in 2011 during the Thames Festival in London, England. Over 850 people came from various parts of the world to sing in this event. The audience became part of this public gathering and singing. Viewed as grass roots movements having begun in the 1980's, Caroline Bithell (2014) sees these types of public singing events picking up momentum in other parts of the world, including: France, Germany and Australia.

A community outreach singing event happening locally is Sing Fires of Justice. This is an annual social justice singing event through Wilfrid Laurier University (2016) that involves community, university choirs, and invited singers. Our drum circle has been involved with this music collaboration for four years. Directors Debbie Lou Ludolph and Lee Willingham address the power of song as an agent of change and of social justice action. They suggested that songs can cause reflexion on personal values and beliefs, and foster inclusion. Each year, a particular social injustice that touches the lives of various Canadians is emphasized through song.

Community can be created, transnationally, through the circulation of song (Omatayo Jolaosho, 2012). In 1976, during the liberation movement in South Africa, when Nelson Mandela and other leaders were in jail for their outspoken militarist views on apartheid, a student protest was happening in Soweto. South African students were protesting against teachers of the dominant society (i.e., Afrikaans), who were the only ones permitted to provide academic instruction to South African students. This protest resulted in state police opening fire on student protesters; resulting in loss of lives and many injuries. During that same year, Bernice Johnson Reagon, who was part of an African-American women's group called, "Sweet Honey in the Rock," heard a song from South Africa about Soweto and found a connection to the racism that was being experienced in the United States (i.e., U.S.). Bernice and her music group were prompted to create an anti-apartheid song in the U.S. The song was an expression of the shared struggles and experiences both in South Africa and in the U.S. Omatayo Jolaosho (2012) stated that song provided a shared interpretative space, for support for one another, and for bringing public attention to sociopolitical injustices. Omatayo pointed out that this space holds tensions, with not everyone agreeing on use of songs, interpretations of songs, their meanings, contexts, when to sing, and when not to etc. The author noted that key to working these things through, for the greater good of solidarity and acting against apartheid, meant talking it out, compromise and listening. This negotiation that was needed to work through the tensions is similar to Dylan Robinson's (2012) earlier discussion of song needing to go beyond entertainment, to prompting dialogue about reconciliation. I am prompted to think about ethical space being the place where these negotiations took place.

Michael Murray & Alexandra Lamont (2012) also discussed that music can move beyond entertainment and esthetic appreciation, to raising political consciousness and mobilizing change. A key factor, they noted, with moving towards change is being cognizant of who the beneficiaries

are of the music-making. The authors provided an example of how this factored into the development of an urban community singing group (and later an annual festival), from a housing project on the outskirts of Edinburgh, called Craigmillar in the 1960's. This location was condemned by outsiders as having high levels of juvenile delinquency, children being taken into care, overcrowding, and many health concerns. A small group of women living in the project decided to pull together for a music festival, as they wanted to bring awareness to social issues experienced in this housing community, and to challenge the dominant society's condemnation of this community. The authors noted that it was through community members coming together to sing that they found purpose, strength, and confidence to create new narratives and changes in their community.

Michael Murray & Alexandra Lamont (2012) also discussed a music project in an isolated rural community in Newfoundland, Canada. Members of the small community felt migration out of the village, and there was a need to re-vitalize energies within. They partnered with local artists to revitalize their community identity, history, and traditions through a music festival. The music festival focused on being a resource to the residents by using local narratives (as opposed to outside musicians). This was in reaction to a general feeling that these aspects were ignored or minimized by the wider society. This revitalization ended up attracting people beyond the community, as well as tourists.

Using music as an avenue for educating and raising awareness of injustice is the Broadway musical called, "Allegiance" which was conducted in 2012-2016. This musical pertained to the wrongful internment of Japanese Americans in camps during World War II (Susan Miyagi Hamaker, 2016). George Takei, who is well known as Mr. Sulu on the popular television show, "Star Trek," spent part of his childhood in an internment camp, along with over 120,000 other

Japanese Americans, who were perceived by the U.S. government to be a threat to national security.

A local grassroots example of singing for justice was a benefit concert in Waterloo, for Attawapiskat (Luisa D'Amato, 2016; The Record, 2016) that our drum circle hosted and organized. The purpose of the concert was to raise awareness and funds regarding recent media coverage of high suicide rate in this First Nations community, in Northern Ontario. A component of this concert was education regarding the systemic roots of suicide, derived from political and social injustices. The support for this concert was enormous, with over 700 people present. Buffy Sainte-Marie, who is of the Cree First Nation and a well-known singer/songwriter and social activist, uses song to convey humanitarian issues pertaining to social injustices in Indigenous communities (David Friend, 2018). A Cree and Settler youth group from Pierre Elliott Elementary School in Gatineau, Quebec have made several music videos that convey important social and political issues for Canadians to ponder. One music video is "Important to us by N'We Jinan" artists (Assembly of First Nations, 2015).

Violence

The title of an article by R. Welch (1943), "A singing people is an undefeated people," (p. 5) can hold many meanings. It could refer to peace, violence, justice, and/or solidarity. During the Second World War when this article was written, R. Welch said that song could be the force that creates solidarity and fellowship for a common effort (i.e., the war). There was a general perception during this time, that while the army was fighting in the war, the morale of the people at home could be lifted through song. Ironically, while song was used to unite and build cohesion within the United States; it could have also been creating divisions in the minds of the American people against those considered enemies.

Indeed, music can be used to instigate conflict (e.g., to maintain boundaries between enemies), to commemorate a conflict, or to raise awareness of unexposed or concealed conflicts (Arild Bergh and John Sloboda, 2010). In an extensive literature review, the authors cited research of song being used in conflict situations. For example, K. C. Reinert (1997, cited in Arild Bergh and John Sloboda, 2010) found that music provided a united force with the Nuremberg rallies in Nazi Germany in the 1930's. It was stated by W. McNeill (1995, cited in Arild Bergh and John Sloboda, 2010) that music has been used to martial troops for battle and that the hype and marching rhythms helped build community amongst them. Kosovo Albanians used music videos to support a national identity, while also preparing for war (J. Sugerman 2010, cited in Arild Bergh and John Sloboda, 2010). Music has been used to clarify and disseminate ideology such as white power (U. Corte & B. Edwards, 2008, cited in Arild Bergh and John Sloboda, 2010). Also during war time, Arild Bergh and John Sloboda (2010) stated that music has been used to intimidate, torture, torment, and humiliate prisoners of war.

An interesting find that Arild Bergh and John Sloboda (2010) discuss is an overly optimistic perception amongst performers and organizers, of what music can achieve regarding transforming conflict situations. This is in contrast to the less optimistic view that the audience experiences. The authors suggest that relationship building, which takes time, is a core element in conflict transformation, and that music could be an important space for the development of relationships beyond the art event itself. The findings of Arild Bergh and John Sloboda (2010) have some interesting implications for my dissertation that I will discuss in the conclusions at the end of this chapter.

Song brings people together

Michael Murray and Alexandra Lamont (2012) stated that the inherent nature of music to be a social act encourages people to come together, or as Lee Higgins (2012) would say, an act of

hospitality that invites people in. Caroline Bithell (2014) sees a growing trend of music sharing, as not being just a performance; but the creation and sustaining of relationships both with performers, as well as the audience. Caroline noted that people who join community choirs tend to feel part of a community within the choir; that it is a source of friendship and support.

I was unable to locate any music collaborations involving the police and Indigenous peoples. Although not a collaboration, I found the Musical Ride performance of the Royal Canadian Mounted Police (RCMP). The first public performance was with the North West Mounted Police (NWMP) in 1874 (Darrin Oehlerking, 2009). This was one year after the then, Prime Minister, John A. MacDonald, requested their installation as a means to control Indigenous peoples who were trying to protect their lands from encroachment by Settler peoples. The RCMP's Musical Ride continues to this day and is a performance of the troops on horses with various selections of music amplified from speakers (Canada, 2016). The Musical Ride draws large crowds, and it is a performance sought out by many communities across Canada. Through their performance they raise funds for local charities and organizations and build public relations. While giving the appearance and narrative of a national unity and pride among Canadians, the Musical Ride is an example of an erasure of the historical impact and role of the RCMP as enforcers of colonial violence and in acts of dispossession of Indigenous peoples from their homes and original territories. For example, the RCMP acted as Indian Agents in taking children from their families to Indian residential schools where they were further brutalized and violated. The RCMP has a history and reputation by Indigenous peoples of being enforcers of colonial violence and not protecting Indigenous women, children and families.

Song is a catalyst for change

I would say ethical space, whereas, Mercédès Pavlicevic (2012) would use “magic moments” (p. 197), to describe those precious moments when participants in a singing group

experience a shared meaning, pleasure, dignity and/or something that creates a feeling of belonging. Over time as participants continue singing with one another, Mercédès said that magic moments will be experienced, and that there seems to be a threshold for change into something new. The author considers magic moments key to transformative work in music.

An Indigenous Women's vocal ensemble, called "Asani," sings to educate and challenge stereotypes about Indigenous peoples. Catherine Sewell (2001), a member of Asani and now passed on to the spirit world, wrote that their group used Aboriginal shakers and drums with traditional Indigenous songs and non-Indigenous songs. Their performances disrupt common stereotypes about dress, look, sound, knowledge and skills of Indigenous peoples. Catherine believed that song is a medium to prompt people to think.

Song as a bridge

Sometimes stated directly and other times implied symbolically, song has been perceived as being a bridge that connects. For example, British conductor Emily Burridge (2006) produced a musical creation called, "Bridge between Worlds." This involved a full orchestra along with the Indigenous peoples of the Marimbu Xavante reservation communities in Brazil. Emily visited one of the communities on a number of occasions and worked with the people to compose a recording of various Indigenous songs. From the recordings, she positioned the songs within Western symphony music; creating a presence of two different worldviews of song. From what I could find in the literature, it does not appear that Emily had ever arranged for the Marimbu Xavante peoples to collaborate in person with the Western symphony performers.

This next story is worth sharing, because it speaks to ethical space, glimpses of hope and the reminder that the path to reconciliation is not easy or straight forward. During World War One, a truce was declared Christmas Eve, December 24, 1914 across "no man's land" (the land – or space - between opposing enemy trenches) on the Western Front (Naina Bajekal, 2014). This

brief truce began with some soldiers starting to sing Christmas carols from the trenches. In some places, German soldiers came out of the trenches into the space between them and their enemies calling out, “Merry Christmas” in English. Others held up signs reading, “You no shoot, we not shoot.”⁴² Thousands of British, Belgian and French soldiers put down their rifles and came out of the trenches to mingle and sing with the German enemies. The troops exchanged gifts of cigarettes, food, buttons and hats. The space in between became for a time, a place of peace and singing with one another. It has been suggested that this truce symbolizes a human desire for peace; no matter how fleeting.

Song for reconciliation

The literature is sparse with regard to the use of song in collaborative efforts pertaining to reconciliation. Dylan Robinson and Keavy Martin (2016) discussed the use of song, and the emphasis given to audience participation at various national events of the TRC. Song performances were expressed by Indigenous and Settler performers through formal entertainment in evenings, for opening songs of various events, during organized survivor walks, and especially during the closing ceremonies of the TRC in 2015. While song was an integral component of the TRC process, the use of song was initiated for specific moments in time, and not for the purpose of promoting ongoing singing collaborations involving Indigenous and Settler peoples.

In their discussions of singing collaborations that Indigenous and Settler peoples have been undertaking in Australia, Katelyn Barney and Elizabeth Mackinlay (2010) referred to Musicians Without Borders (mentioned earlier). This collaboration came together in 2008 in response to the trauma experienced by the Stolen Generation. The authors stated that song is a way to bear witness and repair the master narrative that has been told. I was particularly drawn to one of the titles of a song that was sung: *From little things big things grow*. This song was written originally

⁴² No online page number

by Australia Aboriginal performer Kev Carmody, who highlighted a thought that the little bits various peoples are doing with regard to reconciliation, add up cumulatively into bigger things.

Beverley Diamond (2016) challenges the containment of interpretations made of various music genres. She made a subtle, but important distinction, between world music (i.e., performers singing music from other cultures; but mixed with Euro-Western aspects), and performances by some Indigenous singers. Indigenous performers such as: Susan Aglukark (i.e. Inuk singer/songwriter), A Tribe Called Red (i.e., Indigenous group consisting of Anishinaabe, Cayuga and Mohawk men who digitize Pow Wow music) and Digging Roots (i.e., Anishinaabe husband and wife who largely use reggae music) include combinations of world music; but also dialogue in their compositions, to disturb containment of interpretations. This, Beverley stated, disrupts expectations of the music and of preconceived notions and stereotypes of Indigenous peoples and of reconciliation.

Arts-based expressions about reconciliation

Discussion of arts-based expressions about reconciliation is brief; but I wanted to mention this section because of the power of art to disrupt. Colonization has enabled the settlement of white Settler ignorance about Indigenous peoples and their historical and current experiences. A complacency of white, Settler life allows Settler peoples to deny, defend and/or avoid truths that are undeniable; but difficult to hear and see (Paulette Regan, 2010). Disruption can be particularly important with regard to understanding history in Canada, of Indigenous peoples, and reconciliation. Art can disrupt such notions as: normativity, universality, and closure (e.g., Canada Council for the Arts, 2016; Leah Decter & Jaimie Isaac, 2015; Jonathan Dewar, 2015; Jenny Dupuis and Kristen Ferguson (2016); Dylan Robinson & Keren Zaiontz, 2015; Women's Studies, 2016), which are common concepts in dominant white, Settler culture. The arts have been used as a way to prompt reflexion and questioning (e.g., Zakes MDA, 2009).

Conclusions from the Literature of Song

The arts are an intriguing and decolonizing way to engage people by disrupting assumptions, familiar ways of knowing, and by prompting dialogue. The art, or song in the case of this dissertation, can be a way that invites people into the same physical space with one another; but which also provides a potential ethical space for dialogue. The arts can evoke responses and prompt reflections; but the interpretation is left to the beholder. I see art as a way to disrupt universal truths and perceptions of how reconciliation should happen.

The arts present as an invitation or welcome to come on in to this space (Lee Higgins, 2012). While song can unite people and build a sense of cohesion, its purpose can vary considerably. For example, song can unite people to promote peace (e.g., Alan Smith, 2012; Musicians without Borders, 2016) and justice (e.g., Caroline Bithell, 2014; Omotayo Jolaosho, 2012; David Friend, 2018). However, song can also be used to unite people for the purpose of promoting division, violence, and war (e.g., Arild Bergh & John Sloboda, 2010).

The vastness of the literature is testament to song having impact enough that scholars are researching it. Brydie-Leigh Bartleet (2016), who has done considerable research pertaining to music collaborations with the Aboriginal and Torres Strait Islanders in Australia as part of a reconciliation effort, recently emphatically stated that music can, indeed, change the world. Arild Bergh and John Sloboda's (2010) discussion of the overly optimistic perception of music performers to transform conflict situations caught my attention and has had a significant impact on the lens I cast on my dissertation. I think that an overly optimistic perception could work in favour of building a strong connection between disparate partners. I could not find anything in the literature regarding singing collaborations between the police and Indigenous peoples (i.e., youth, men or women). I also could not find sustained engagements of people pertaining to song and reconciliation beyond, brief and time-limited endeavours.

CHAPTER 7 - Synthesis of Literature Review

The literature pertaining to colonial and socio-political violence between police and Indigenous women and girls along and Indigenous research paradigms, reconciliation, ethical space and song weave a web of their interconnectedness with one another. All of these areas emphasize the importance of relationships and making efforts to sustain them; ongoing reflexivity; creation and maintenance of ethical space in the relationships, and how engagement with one another can foster change. This literature points to a continuing need for justice and equity regarding Indigenous peoples; in their lives and in research (Margaret Kovach, 2016). The truth is that Indigenous peoples have been impacted spiritually, emotionally, mentally and physically from the devastating colonizing policies aimed at assimilation and destruction of their economic, political, and social ways of living. Systemic racism and oppression continue to create injustices in such areas as policing, health, education, political governance, land, and infrastructure on reserves (TRC, 2015). As a result of colonization and its devastating impacts, a decolonizing lens is necessary in research, and also with reconciliation. Having a decolonizing lens reminds scholars and researchers of the truth of the past, and why this focus is needed. I see a decolonizing lens as providing the “grounding force” for the requirement of building ethical relationships, in the present and into the future.

As part of her keynote address in 2015 at the Congress of Qualitative Inquiry, Margaret Kovach (2016) discussed her vision for 10 years from now in the research field of qualitative inquiry. She said that she envisioned a field being influenced by the Indigenous protocols of respect, relevance, responsibility and the relational aspect that are all foundational aspects of Indigenous knowledges and methodologies. Her words are encouraging and it is my hope that my dissertation will add to the accumulating Indigenous research that emphasizes these ethical protocols in conducting research with Indigenous peoples; but which could be beneficial for all

research participants. Attending to these protocols means attending to the relationships, being accountable to the people with whom research is being conducted, and being responsible to the people throughout the research process. I believe that the research methodologies chosen, the process of conducting the research, how the researcher and participants are positioned in the research, and how the findings of the research are interpreted and disseminated impact the researcher, participants, and all of the people who are reached through publication of the research. An important question that I think any researcher should ask regarding their research project is, “Will it hurt or help the people?” This is the question that I kept in mind regarding my research. I have learned that establishing ethical protocols can help to ensure that the research process is helping the people involved.

I have been discussing protocols for Indigenous research, but I could have been discussing reconciliation. Recognizing the interconnectedness of Indigenous and Settler peoples, and indeed all of life, maintaining the relationships for reconciliation is just as important. As has been mentioned throughout this dissertation, if efforts are not in place to “nourish” the relationships, those connections fall apart and harm can happen. This effort to maintain relationships (or nourish the ethical space) is everyone’s responsibility in research and with reconciliation.

I recognize the diversity of discourses regarding reconciliation and that not everyone agrees with its meaning, direction, or even if it can happen. As previously discussed some Indigenous and Settler scholars question the plausibility of reconciliation. Matt James (2010) believes that widespread societal complicity in wrongdoing and inadequate allocation of resources dedicated to address injustices does not put Canada in a good position for reconciliation. Dave Turner (2013) believes that reconciliation will not happen unless Indigenous peoples have political right to self-government. Greg Poelzer and Ken Coates (2015), Taiaiake Alfred (2014) and Arthur Manuel and Ronald Derrickson (2015) believe that outstanding land and treaty claims need to be

resolved, before there can be reconciliation. These doubting responses, if not opposition, to reconciliation have prompted me to question, again, why I think song could actually contribute to reconciliation. The ever hopeful part of me, that part that wants reconciliation, is searching for something beyond the conflicts that exist between Indigenous and Settler peoples. The vastness of the literature on song tells me that hope is possible. In addition, I want to focus on positive efforts of creating change. As Lori Lambert (2014), Herman Michell (2009), Linda Tuhiwai Smith (2012) and Shawn Wilson (2008) have stated, too much research with Indigenous peoples has focused on problems and the negative aspects.

I have uncovered many efforts that people are doing to contribute to dialogue, reflexion, and engagement regarding reconciliation. I was not able to find any singing or reconciliation efforts between police or men of police choruses and Indigenous peoples. Reconciliation is a long road and all the contributions do matter. I see all the bits of efforts that people are doing, are contributing to a change in understanding between Indigenous and Settler peoples. This is just like dropping a pebble into a lake and seeing the ripple effect extending outwards. These efforts have ripple effects. Dylan Robinson and Keavy Martin (2016) see this too. They stated that even small everyday actions can contribute to reconciliation. The authors suggested that it is in the small actions that there is a place for everyone to contribute to the greater task of nation-wide reconciliation.

Having reviewed, analyzed and synthesized this literature, I now proceed with a discussion of the Indigenous methodology (Chapter 8) I used for my dissertation study. In Chapter 9, I present the research findings and in Chapter 10, I provide a discussion of those findings. I also discuss the strengths and limitations of my research methods, ethical issues, and areas for further study. Finally, in Chapter 11, I provide concluding statements, and implications of this dissertation for police services and social work.

Chapter 8: Methodology

Conceptual Framework for Research

This study encompasses an Indigenous research paradigm to understand the fractured relationships and understandings between Indigenous women and girls and the police. In light of ongoing negative and often violent interactions between Indigenous women and girls and the police, this study sought to understand what has sustained the singing partnership between Indigenous women and girls of a drum circle, called Mino Ode Kwewak N’gamowak, and white, Settler men of a police chorus, in the Waterloo Regional Police Chorus (i.e., representing public relations for Waterloo Regional Police Services)⁴³. With the white, Settler men of the police chorus being a conduit to connecting with Waterloo Regional Police Services, it was hoped that the information learned from this study could provide direction forward for working with local police services for improved Indigenous/police relations.

Indigenous epistemologies provide the foundation and inform the conceptual framework for my dissertation research. As explained in Chapter 3, an Indigenous conceptual framework is necessarily grounded in an Indigenous worldview because of the impacts of colonization and the harmful impacts that Western research approaches have had on Indigenous peoples (Kathy Absolon, 2011; Grace Getty, 2010; Margaret Kovach, 2016, 2009; Linda Tuhiwai Smith, 2012, 1999; Shawn Wilson, 2008). It is because of colonial exploitation of Indigenous peoples, their communities and their knowledges that decolonizing research practices are used to place Indigenous voices, epistemologies and methodologies at the centre of the research process (Kathy

⁴³ It is important to note that each time I use the words, “police chorus,” I have included, in brackets, “representing public relations for Waterloo Regional Police Services.” The purpose of my efforts to repeat this message is to guard against perceptions that Waterloo Regional Police Male Chorus consists only of police officers. In reality, most of the chorus consists of non-Indigenous, white, Settler, European, civilian men. Making this statement is not meant to de-emphasize the close connection the chorus has to Waterloo Regional Police Services and its adherence to the police service’s values and mandate; nor de-emphasize the impact that the men of chorus in uniform have on those who encounter the chorus. Acknowledging this clarification is for the purpose of being ‘up front’ about the true identity of men of the police chorus.

Absolon & Cam Willett, 2004; Catherine Burnette & Shanondora Billiot, 2015; Jionaa Carjuzza & Kay Fenimore-Smith, 2010; Margaret Kovach, 2015; 2009; Rauna Kuokkanen, 2000; Lynn Lavallée, 2009; Juanita Sherwood & Sacha Kendall, 2013; Vanessa Simonds & Suzanne Christopher, 2013; Linda Tuhiwai Smith, 2012; 1999; Shawn Wilson, 2008).

Methodology

The methodology used in this dissertation is an extension of the Anishinaabe knowledge in Southern Ontario that is familiar to me and which I have learned from attending ceremonies and community gatherings and from teachers and Elders such as Kathy Absolon, Warren Pawis, Dan and Mary lou Smoke, Gale Cyr and Jean Becker. This methodology provides a basis (or theory) for how I, as the researcher, and the participants can relate to the specific methods utilized to obtain information. In light of epistemic violence and ways that research has harmed Indigenous peoples (e.g., Margaret Kovach, 2009; Linda Tuhiwai Smith, 2012) my dissertation purposefully includes a methodology that centres the voices and experiences of the participants.

Research Approach

The primary framework that structured the approach to my dissertation was an Anishinaabe wholistic approach, referred to as the Medicine Wheel, or circle, which addresses the spiritual, emotional, mental and physical aspects of the research (e.g., Kathy Absolon, 2011; Kathy Absolon & Cam Willett, 2004; Margaret Kovach, 2009; Shawn Wilson, 2008). Intimately related to a wholistic perspective is the interconnectedness of all of life (e.g., Kathy Absolon, 2011; Kathy Absolon & Cam Willett, 2004; Kim Anderson, 2016; Cyndy Baskin, 2016; Jean Becker, personal communications, 2003-present; Gale Cyr, personal communications, 2014-present; Fyre Jean Graveline, 1998; Michael Hart, 2002; Kelly Laurila, 2016; Lynn Lavallée; Herb Nabigon, 2006; Shawn Wilson, 2008). I acknowledge that all aspects of my research and the process are

intimately interconnected and, therefore, I was mindful of my accountability and responsibility throughout. The concepts of a wholistic approach and interconnectedness are explained in depth in Chapter 3.

My research journey first began with my putting tobacco down. This is an Anishinaabe (see Footnote 2) teaching that I have been taught that when seeking guidance from Creator, an Elder, a friend or teacher one should put down tobacco (i.e., on the land or in the fire) first before offering to another (Kathy Absolon, 2011; Gale Cyr, personal communication, May 17, 2015; Jean Becker, personal communication, years ago; John Hodson, personal communication, 2001). This is a spiritual offering that helps a person to reflect on what it is they are asking and to recognize the importance of entering into a reciprocal agreement with another. An Anishinaabe Elder interviewed by Roxanne Struthers & Felicia Hodge (2004) also spoke of the importance of offering tobacco first, “Anything you do, anything you say, you offer tobacco...The important thing is always, always, always, always, tobacco first. Without that [offering tobacco], you just end up with empty words” (p. 216-217). Tobacco is also offered at ceremonies, drumming, sweat lodges, when picking medicines, thanking people and when asking for help (Kathy Absolon, 2011; Raven Pelletier Sinclair, 2003; Roxanne Struthers & Felicia Hode, 2004; Debby Danard Wilson & Jean-Paul Restoule, 2010; Shawn Wilson, 2008). I offered my tobacco and gave thanks to the Creator for all of creation and for this opportunity to do my research. I asked for guidance in a way that honours Indigenous peoples and the Indigenous teachings I have been taught.

Consistent with an Indigenous research paradigm (Kathy Absolon, 2011; Eber Hampton, 1995; Margaret Kovach, 2009), my research approach included me (as the researcher), my personal connection to my research, and the stories that I bring forth from the research questions. An important point to note is that not only do I (as the researcher) have a personal interest in the research topic (see Chapter 1), I am intimately connected to this research as I am the songcarrier

(see Footnote 35) of the drum circle and a key facilitator in the singing collaborations between the Indigenous women and girls of the drum circle and the white, Settler men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services). It has been my observations and reflections of this singing partnership that inspired me to conduct this research and to learn more about the participants' experiences of singing together and how this could be a contribution to reconciliation. It is because of my intimate and integral role within the drum circle and between Indigenous women and girls of the drum circle and white, Settler men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services) that I have put myself (as the researcher) "up front." This means, from an Indigenous perspective of conducting research, that I acknowledge my motivations for this research (Kathy Absolon, 2011; Eber Hampton, 1985). In acknowledging my motivations, I identified the following research questions that guided my research:

1. *Considering the truth that is part of the reconciliation process underway in Canada and specifically the truth as it relates to the history of violence and animosity between the police and Indigenous women and girls, how do gender and the colonial violence of the policing institutions influence the ethical space that is created within and between them?*
2. *How does song contribute to moving from the historical and present fractured relationships between Indigenous women and girls and the police towards reconciliation and creating new relationships based on respect for one another?*
3. Because of the intimate relationship I have with my dissertation, I want to contribute my reflexive journey of my experiences throughout the research process. The question I will be asking myself is: *What has been the significance of this dissertation research and process to my journey of reconciliation with myself, members of the drum circle and police*

chorus, and with how singing partnerships can foster an ethical space that can contribute to reconciliation?

Maintaining respectful relationships is integral to an Indigenous research paradigm and the participants and therefore, involved throughout the research process (Kathy Absolon, 2011; Margaret Kovach, 2015, 2009; Linda Tuhiwai Smith, 2012; Shawn Wilson, 2008).

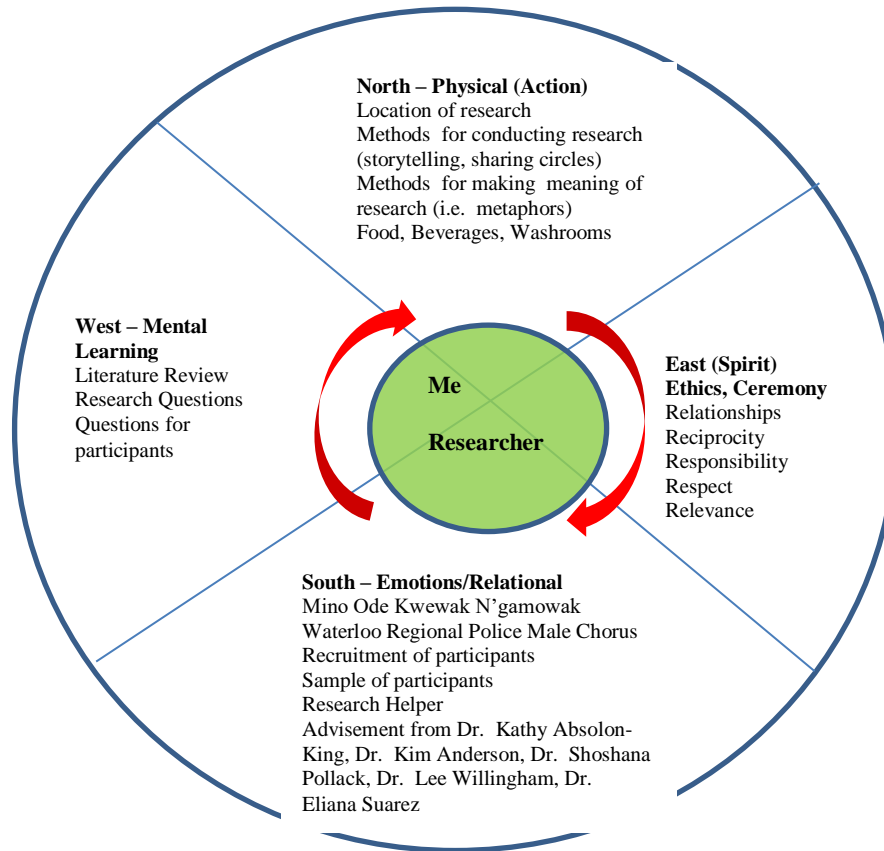
For this research study, participants came together in the first sharing circle (see Appendix B) to discuss their stories of their experiences of the singing partnership and what has sustained it for the past six years, what they saw as recommendations to other partnerships between Indigenous women and girls and police choruses, and recommendations for better relations between Indigenous peoples and Waterloo Regional Police Services. In this first sharing circle, the Indigenous women and girls came together in two smaller circles, separate from the white, Settler men to enable comfort and sufficient time for sharing. The white, Settler men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services) also came together in two smaller circles, separate from the women and girls. For the second sharing circle, I asked the women, girls and men to meet altogether, so that I could share with them my initial analysis of their stories and to seek their feedback about my interpretations and any further thoughts. I arranged and provided a final (i.e., third) sharing circle, feast and giveaway to express my gratitude for the participants' help and support of this research study, to provide final feedback on this study and to share the recommendations that will be carried forward to police services. This process will be explained in further detail in the research design.

Research Design

The Indigenous research design that I used derived from epistemologies pertaining to a wholistic perspective and interconnectedness that I have been taught by the Anishinaabe peoples in Southern Ontario. I provide a brief explanation of how these concepts have guided the research

process and practices for my dissertation. I have included Figure 8.1 to assist with seeing the aspects of these concepts and their connection with one another:

Figure 8.1: Structure of Indigenous Research Design using Anishinaabe Teachings



Me - Researcher

Beginning in the centre of the circle (see Figure 8.1) which is central to doing Indigenous research is me, the person and the researcher. As discussed in Chapter 3, there is acknowledgement in the literature that the researcher is intimately related to the research and the entire research process (Kathy Absolon and Cam Willett, 2005; Cyndy Baskin, 2016; Raven Pelletier Sinclair, 2003; Linda Tuhiwai Smith, 2000). For my dissertation, I take the stance that I am intimately related to my research and that I cannot stand neutral or apart from it.

Spirit

Spirit was acknowledged through ceremony and in all of this study's intentional ethical activities (see Figure 8.1). Each sharing circle began with a smudging ceremony where participants could engage or decline. Smudging involved the burning of sage in a small shell for the purpose of cleansing oneself spiritually, emotionally, mentally and physically. It can help with centering and with being more fully present. In this way it was anticipated that both me (the researcher) and the participants came together more fully present and grounded to participate in the research. Smudging was quite familiar and welcomed by the Indigenous women and girls. For the past five years, the men have become familiar with and have engaged in smudging on various occasions. The men engaged in smudging during this research study.

It is noted by Michael Hart (2010) that attending to the ethics in the research project means that the relationships are attended to. Adding to this, it is considered ethical that the researcher has or develops relationships with the participants (Kathy Absolon and Cam Willett; 2005; Cyndy Baskin, 2016; Margaret Kovach, 2009; Shawn Wilson, 2008). I acknowledge that I am familiar with all of the participants in this study and that I have known most of them, to varying degrees, up to five years.

I found the values: relationships, reciprocity, responsibility, respect and relevance frequently identified as necessary ethical protocols in Indigenous research (e.g., Kathy Absolon, 2011; Clint Bracknell, 2015; Marlene Brant Castellano, 2004; Brent Debassige, 2013; Michael Hart, 2010; Verna Kirkness & Ray Barnhardt, 2001; Margaret Kovach, 2015, 2009; Juanita Sherwood & Sacha Kendall, 2013; Linda Tuhiwai Smith, 2012; Shawn Wilson, 2008). See Chapter 3 for further explanation. I incorporated these values into my research study. The ethical values are defined as:

Relationship:

Relationships with the participants are central in the research process (Kathy Absolon, 2011; Margaret Kovach, 2009; Shawn Wilson, 2008). During this research study I was mindful to conduct the sharing circles in a respectful way that enabled everyone present to share their stories without interruption and in a relaxed process of each person sharing, one at a time. I provided feedback to participants about primary and secondary themes I derived from their stories. I ensured that participants were okay with consenting to specific quotes that I used in my dissertation report. I kept participants informed of where I was with the research process. I believe that I have been mindful of the need to maintain relationships with all of the participants that began before this research study and which will continue afterwards.

Reciprocity:

One understanding is that reciprocity is about the giving and receiving that is part of maintaining relationships; that one needs to give in order to receive (e.g., Lynne Lavallée, 2009; Lianne Leddy, 2015; Joshua Tobias & Chantelle Richmond, 2016). I exercised reciprocity by being respectful with participants and by asking for respect of one another as stories were shared in the circles. Reciprocity was expressed by participants agreeing to participate in this study because they trusted me as a person and as someone they have known for some time. Trust was also demonstrated by their agreement to sign consent forms and from accepting the tobacco that I offered each of them.

It was important to me to make a tobacco offering for two reasons. One, I knew that the women and girls would understand the spiritual and relational commitment I was making to them. Two, it would be an opportunity for the men to hear further teachings on the use of tobacco and of my commit to them. The men have had exposure to tobacco offerings through our annual *Bridging Communities through Song* concert where all of the participants are given a tobacco tie

as a thank you for their continued partnership. In preparation for offering the tobacco tie, I cut small squares (i.e., 2 inches X 2 inches) of cloth. I purposefully decided to use cloth that was left over from a ceremonial skirt of mine. It felt like I was offering each participant a part of me (i.e., my personal integrity) and my commitment to uphold the ethics set out in this research study. I put a pinch of tobacco in each cloth signifying my prayers to maintain the ethics with each person and thanks for their participation in this study. I then tied up each cloth with a ribbon. Before I offered the participants the tobacco tie, I explained to them the intentions that I put in it and I asked if they would consider accepting this tobacco tie from me. All of the participants agreed to accept a tobacco tie from me. I also offered a tobacco tie to everyone at the second and third sharing circles as a gesture of acknowledgement of my continued promise to maintain the ethics in this research process and of relationships with each of them.

As a final part of this research study and pertaining to reciprocity, I arranged for a final sharing circle, feast and giveaway. This was my gift to the participants for their help with my research study. The giveaway included a gift for each person as well as the findings from the research. I advised participants that I would be following up with the police chief of Waterloo Regional Police Services, with regard to the recommendations that came from this research.

Responsibility:

As discussed in Chapter 3, there is a responsibility that the researcher takes on to ensure that the research process is conducted in a way that respects Indigenous knowledges and so that the relationships with the participants are maintained (Clint Bracknell, 2015; Shaw Wilson, 2008). I took my responsibility seriously throughout the research process and stayed true to what I promised to all of the participants in terms of maintaining respect, trust and confidentiality. I also took responsibility for ensuring that the participants' intentions in their stories were maintained in my interpretations of the research findings.

Respect:

It is because of the enormous disrespect that Indigenous peoples have experienced in their lives and in research that respect is pivotal in Indigenous research (Kathy Absolon, 2011; Lori Lambert, 2014; Linda Tuhiwai Smith, 2012). I was mindful of ensuring that respect was lived and carried throughout the research process and that Indigenous knowledges and protocols were respected. I showed respect by using the Indigenous protocol of offering tobacco in exchange for the stories participants shared and by promising to keep agreements regarding information shared. I showed respect by using sharing circles as an Indigenous way of relating, as well as an Indigenous methodology that supports Indigenous ways of sharing stories. I showed respect by keeping participants informed of the research process and by inviting them to a sharing circle to share the final results of the study. I showed respect to the white, Settler men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services) by explaining any Indigenous protocols I was using in the sharing circles and providing them the option of declining participation in something that they were not comfortable with.

Relevance:

In Indigenous communities, research projects must have relevance for the Indigenous peoples (e.g., Kathy Absolon, personal communication, January 18, 2016; Michelle Johnston, Dawn Bennett, Bonita Mason and Chris Thomson, 2016; Margaret Kovach, 2009; Linda Tuhiwai Smith, 2012; Shawn Wilson, 2008). My research study of the Indigenous drum circle members singing with the police chorus (i.e., representing public relations for Waterloo Regional Police Services) derived from our already existing partnership. I have heard the women and girls comment, on many occasions, of the importance of this partnership. My discussions with police chorus members have illuminated similar perspectives. My research is an extension of what is already happening in the local urban community and of its relevance for the participants involved.

Emotions/Relations

Emotional/relational aspects of the research study (see Figure 8.1) included the recruitment of participants from Mino Ode Kwewak N'gamowak and the Waterloo Regional Police Male Chorus (i.e., representing public relations for Waterloo Regional Police Services). Also included here is ongoing guidance sought from my adviser, Dr. Kathy Absolon-King, of the MSW-Indigenous Field of Study at Wilfrid Laurier University and committee members for my dissertation: Dr. Kim Anderson, Dr. Shoshana Pollack, Dr. Lee Willingham, and Dr. Eliana Suarez.

Recruitment of Participants:

Participants for this study were recruited from the existing groups of the Mino Ode Kwewak N'gamowak (Good Hearted Women Singers) drum circle and the Waterloo Regional Police Male Chorus (i.e., representing public relations for Waterloo Regional Police Services). There were criteria that I used for selecting participants. I have included a visual representation of the participant selection process leading up to the gathering and analyzing participants' stories in Appendix B. Participants who were recruited from Mino Ode Kwewak N'gamowak were women and girls who identified as being Indigenous. Participants who were recruited from Waterloo Regional Police Male Chorus identified as non-Indigenous men⁴⁴. First selection priority was given to active and retired police officers and thereafter, to civilian men.

Prospective participants were invited via email as this form of communication was a familiar way of communicating for members in the Indigenous drum circle and police chorus (i.e., representing public relations for Waterloo Police Services). Scripts pertaining to this invitation for the Indigenous drum circle and police chorus are included in Appendices C and D respectively. Along with the email invitation, participants of the drum circle and police chorus

⁴⁴ The men of the police chorus did not identify themselves as white or Settler. Not identifying their social location will be discussed in Chapter 10 (Discussion of Findings).

(i.e., representing Public relations for Waterloo Regional Police Services) were sent the research questions (see Appendices E and F respectively) that they would be asked if they agreed to participate. Prospective participants of the drum circle (i.e., women and youth) and police chorus (i.e., representing public relations for Waterloo Regional Police Services) were also provided with a consent form for their review (see Appendices G, H and I respectively) and which they would be asked to sign if they agreed to participate in this study.

Description of Sample

From the two pools of prospective participants (see Appendix B) there were 12 Indigenous participants from Mino Ode Kwewak N'gamowak who agreed to participate in this research study. Specifically, there were 10 Indigenous women and 2 Indigenous girls whose ages were 14 and 16 years. Parental consent for the two girls was obtained from their mothers who were also participating in this study. The Indigenous identities of the participants are known to me because of the length of time we have known each other. These were: Anishinaabe, Mi'kmaq, Haudenosaunee, Cherokee, and Choctaw.

There were 12 male members of the Waterloo Regional Police Male Chorus (i.e., active and retired) who participated in this study. Specifically, there were 2 retired police officers and 10 civilian chorus members who represented public relations for Waterloo Regional Police Services. All of the participants were white, male, Settler, of European descent, and non-Indigenous, except for one individual who identified as having a grandparent who was Mohawk. Because this man stated that he did not know of this part of his heritage, I considered it okay that he be part of this research study, as his stated perspective mainly identifies with being non-Indigenous. While I was aware that few of the police chorus members were actual or retired police officers, this did not concern me with regard to my research study because all police chorus members wear police uniforms and represent the values and mandate of Waterloo Regional Police Services at public

performances. This is acknowledged on the Waterloo Regional Police Male Chorus website where it is stated in the mission of the chorus that they serve “as a public relations vehicle for the Police Service. Its mandate is to serve the Region of Waterloo; performing at a wide variety of community events including fundraisers, benefit concerts and ceremonial functions” (Waterloo Regional Police Services, 2017).

Thus, for purposes of this study the chorus members represented police services as they are a conduit to Waterloo Regional Police Services. In other words, partnering with the men of the chorus provided a means to connect with and build dialogue and discussions with Waterloo Regional Police Services over the last few years.

Helper

I arranged for a research helper⁴⁵ to be present during sharing circles to assist with writing notes of stories shared in the sharing circles and other pertinent visual information such as participants’ seating location in the circle, tone of voice and facial expressions. The helper also kept track of the names of speakers and when they spoke so that their sharing could be compared with the audio recordings. The helper signed an *Oath of Confidentiality* form (see Appendix J); whereby, she agreed to keep confidential any information that was communicated and shared in this research study and thereafter.

Mental (Learning)

Mental aspects of my research (see Figure 8.1) included the knowledge I have learned from the literature review that helped me prepare for my study. Also included here are the broad questions of why I am completing this dissertation. These questions provided me with reason for

⁴⁵ The helper was a Settler woman whom I chose from Mino Ode Kwewak N’gamowak. This woman came regularly to drum circle and I considered her to have good relationships and respect for those in the drum circle. This woman was willing to be present at all sharing circles. The helper received remuneration for her efforts.

doing this research and they have guided how I organized my findings. These questions were indicated in the *Research Approach* section within this chapter. From these broad questions came the specific questions that were asked of the participants. There were questions specifically for participants in Mino Ode Kwewak N'gamowak (see Appendix E) and Waterloo Regional Police Male Chorus (i.e., representing public relations for Waterloo Regional Police Services) (see Appendix F). It is in this mental aspect that I made meaning from participants' responses to the research questions and where I deciphered how to relate what I learned to the broader questions guiding this dissertation.

Physical (i.e. action)

The physical aspects (see Figure 8.1) pertain to the location of the research study and the plans (i.e., methods) for carrying out the research. The physical aspects also pertain to the action plans that derive from having completed this study and determining next steps with regard to the police (of police services) and Indigenous women and girls in the local context.

Location of research:

This research study took place at the Kitchener campus of Wilfrid Laurier University. This place was chosen because of ease of booking a large and quiet space (i.e., for audio-recording participants' stories), because parking could be arranged without cost to participants, and because of its central location to most participants. This location was already familiar to the Indigenous women and girls as they have held drumming circles in the building, particularly in the "circle room," in previous years. The circle room is a room shaped in a circle and specifically designated for Indigenous peoples. Indigenous art work is displayed on the walls and various Indigenous sacred items including a smudge bowl, and medicines, such as sage and sweetgrass are found on a table in the room. For the white, Settler men of the police chorus (i.e., representing public

relations for Waterloo Regional Police Services), a room located on the main floor of the building was arranged for their convenience.

I made arrangements with the Physical Resources staff at Wilfrid Laurier University to be able to use smudging and the lighting of candles in the room. To help take care of participants' physical needs, I brought hot and cold beverages and various snacks. Washrooms were available just outside the room.

Methods for gathering information

The methods chosen for gathering participants' stories hold Indigenous cultural significance. The methods of storytelling (Jo-Ann Archibald, 2008; Margaret Kovach, 2010; Lynn Lavallée, 2009) and sharing circles (Kathy Absolon, 2011; Lynn Lavallée; Shawn Wilson, 2008) were the primary methods used to gather information and to provide feedback (see visual representation in Appendix B). Participants from these two groups were invited to participate first in a sharing circle comprised of their own members to respond to the research questions. They were then invited to all come together in a second sharing circle to respond to the initial findings that I was seeing in the research. It is noted in Appendix B that the drawing for the second sharing circle contains an overlapping space between the police chorus and drum circle. I call this ethical space. This is the space that has been developing for the past 5 years between them and about which I wanted to learn more. All participants were then invited to a third sharing circle, feast and giveaway where I shared the findings of this research and recommendations for next steps of action.

While storytelling is familiar to most people, the use of sharing circles and the Indigenous protocols that go with sharing in the circle may not be so familiar. Because this study involves Settler and Indigenous peoples, I was careful to explain protocols and support the sharing of stories within the circle. I set chairs up in a circle so that everyone could see each other. I

explained that the sharing circles would begin with a smudging ceremony (explained earlier in this chapter) and a prayer that will help to prepare everyone present for coming together in a respectful way. I also invited participants to sing a song if they wished. The women chose to sing a song, whereas, the men declined. I provided a plate with 7 candles that were lit and placed on my blanket in the middle of the circle along with the smudge bowl, talking feather or stick and a few other sacred items. While a familiar site to the women, girls and men I re-explained the seven sacred teachings of: love, respect, truth, honesty, courage, humility and wisdom and that these were the teachings behind the TRC (2015). I explained that I would be using a talking feather or talking stick to help ensure that everyone in the circle had opportunity to share what they wished and so that individuals did not speak out of turn. Using a talking feather or stick means that the person holding the feather or stick may speak for whatever length he/she wishes. When the person is finished, he/she passes the feather or stick to the person next to him/her and so on. In this process, each person will speak, one after another, until everyone is heard. I also explained to participants that the focus of the sharing circle was to specifically address the questions that they were given. I explained that there may be times that I needed to inquire how certain discussions are connected to the singing partnership if it was not apparent to me. While there was an occasional re-direction, the majority of participants kept their sharing related to the research questions.

First Sharing Circle

For the first sharing circle, I thought it best to arrange for separate sharing circles for Indigenous drum circle participants and for police chorus participants because of the potential adversarial nature they may have represented to one another and to maximize comfort with sharing their personal stories. I arranged two circles for the drum circle with 4 women in one circle and 6 women and 2 girls in another circle. The numbers in each circle were determined by participants'

availability. I arranged two circles for the police chorus with 5 men in one circle and 7 in another circle.

After beginning our time together with the smudging, prayer, song (if desired), lighting of the Seven Grandfathers/Grandmothers/Sacred teachings candles, I offered tobacco to each participant. I provided extra clarification of this protocol to the white, Settler men of the police chorus. I then provided the research questions, previously sent via email, to the participants (see Appendices E and F) as well as the consent forms (see Appendices G, H, and I). I read through the various sections of the consent form to the women and the age-appropriate consent form for the girls. For the men's circles, I also read through the various sections of the consent form. While stated on the consent forms, I reminded participants that I needed their permission to audio-record the stories they shared in the sharing circles and for use of quotes that I may want to use. I also stated to everyone that they would have final say about their participation and what they chose to share regarding quotes. I asked all participants to sign the various sections of the form when they were ready.

I identified the participants in this dissertation study with pseudonyms. At first thought, my plan was to identify participants in the findings for this dissertation study by, "this man, this woman, or this girl." I thought that this would give better privacy, by not attributing a name to them that could conjure an imagined quality associated with the name. However, I learned that conjuring a certain quality was exactly what this kind of study needed. To give names to the participants humanizes them. I chose pseudonyms so that the reader may find connection with the stories, as well as privileges and challenges experienced by the participants. I chose names of women and girls not found in our drum circle and names of men, not found in the police chorus.

Methods for Making Meaning (interpreting and analyzing research information)

Before the second sharing circle took place my task was to make meaning of the stories that participants shared. From my review of the literature pertaining to Indigenous research, I learned that there is limited specific guidance as to how participants' stories are interpreted and analyzed (Margaret Kovach, 2009; Linda Tuhiwai Smith, 2012; Shawn Wilson, 2008). I experienced the challenges and tensions that other Indigenous researchers (Margaret Kovach, 2016; 2015; 2009; Lynn Lavallée, 2009) have talked about when trying to decide how to write about and analyze participants' stories. Something that the Indigenous researchers do discuss is the importance of maintaining wholism and interconnectedness with the data (Kathy Absolon, 2011; Margaret Kovach, 2009; Shawn Wilson, 2008). Similar to this, Lynn Lavallée (2009) and Raven Pelletier Sinclair (2003) suggest being mindful of the collective story from all of the stories and how the themes from the participants flow together. Additionally, Kathy Absolon-King (personal communication, February 23, 2017) recently stated to me that Indigenous peoples have learned about their lives in relation to all that was around them by looking for the patterns and connectedness. I was mindful of looking for the patterns (i.e., similarities, differences, surprises) and connectedness in the themes arising from the stories and I advised participants in the second sharing circle to look for these as well.

I transcribed the audio-recorded stories of the participants from the first and second sharing circles. Since I was present for all of the stories shared, I thought I would be in a good position to be able to relate to what they were saying and how they were saying it (i.e., through tone, laughter, sadness, and crying) while listening to the stories again on the recordings. From the first and second sharing circles I compiled a total of 120 single-spaced pages, size 12 font, of transcripts. I also used the helper's notes and my journal notes of impressions of the stories that I heard to make further sense of what I was hearing and reading.

After becoming familiar with the data, I used a coding method described by John Creswell (2013) whereby I wrote in the margins of the transcripts, words that related to my broad research questions that I thought best described those lines. From there, I moved to picking out themes that were emerging from the coding and then I created statements that reflected those themes. Lastly, I looked at all of the themes and determined what were primary, secondary and less important. To aid in this process of seeing the data, I used “sticky notes” suggested by Sarah Flicker and Stephanie Nixon (2014) to allow me to move the information I was seeing around until I found the themes that best fit for the words and statements. As the authors note, using sticky notes helps to easily move information into clusters and/or categories that emerge.

Various researchers (e.g., John Creswell, 2013; Sarah Flicker & Stephanie Nixon, 2014; Anne Lacy & Donna Luff, 2001) have described the use of charts to organize data in qualitative research studies. Charts can be helpful as visual aids when looking at a lot of information. From my movement and organization of the sticky notes I began to create a chart suggested by John Creswell (2013) to further organize the research data. On this chart I created four columns labelled as: broad themes, sub-themes, quoted passages and comments. The rows of the chart each contained a research question and a category for surprises and/or competing interpretations. **STOP!!!!** I caught myself becoming lulled into a place of normativity, of drawing on accepted and proven methods of organizing and analyzing research from a Western lens. I admit I was frustrated and struggling with how to see the data. There was so much data that I busied myself with searching for a way to organize and categorize it.

I realized that I needed to stop thinking and doing and to just sit and go back to the Indigenous teachings I have learned; believing that the meanings of the data would be revealed to me in time. When I allowed myself to slow down, make room for ceremony to help me reflect on the data, sleep on it, and re-visit it several times I felt affirmed to do what I had known all along.

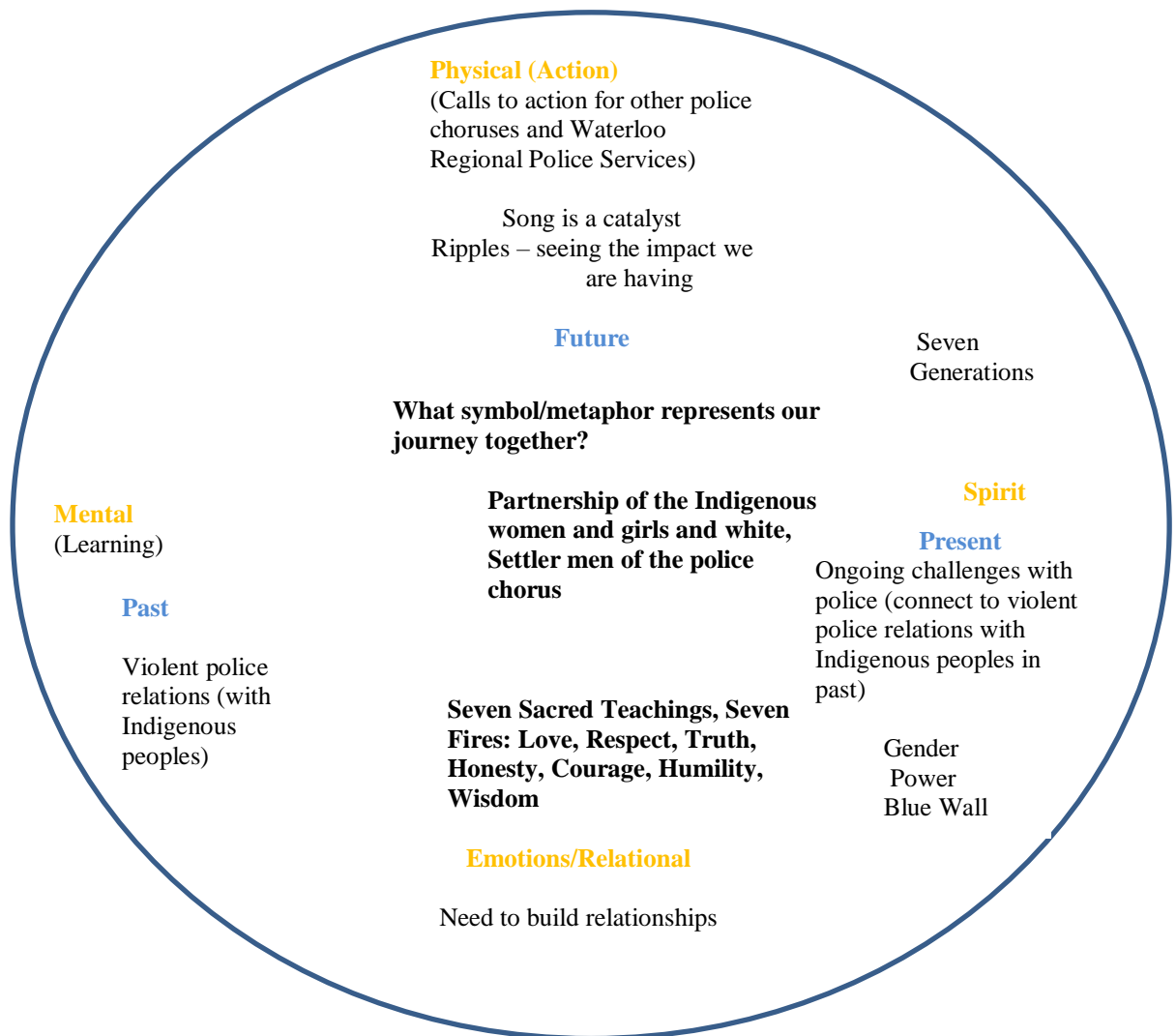
At times, it was a struggle to stay on an Indigenous-centered path of research when the institution I am completing my dissertation in is grounded in colonial Euro-Western thought. I remembered the caution made by Linda Tuhiwai Smith (1999; 2012) that Indigenous scholars and researchers need to exercise critical thinking in their research and writing so as not to recolonize themselves and the Indigenous people they are writing about. Having been mainly educated in a colonial institution that has trained me to think in non-Indigenous ways, I felt this tension and realized that I needed to exert more energy to stay conscious of the tendency to revert back to familiar, but colonized ways of doing research. I recognized that I needed to shift back to the decolonizing (i.e., Indigenous) methodology guiding this dissertation and the organization and deciphering of meanings from the data.

So back on (Indigenous) track I realized that I needed to see the picture of my research. I needed to see a metaphor that would express what I found in the stories. As noted in Chapter 3, metaphors are often used in Indigenous research studies to express the interconnectedness and the wholistic expression of the research data (Shawn Wilson, 2008; Margaret Kovach, 2016; Kathy Absolon, 2011). A vision of a framework for organizing and making meaning of the data started to emerge. This was not the metaphor but the journey to deriving the metaphor. Using the circle, I made an Indigenous assumption that everything I found in the stories of the participants would be somehow connected. Words started to find place within the circle. This circle contained the main themes and subthemes of participants' stories. Re-rooting myself to look at participants' stories with an Indigenous lens helped me to see the utility of Indigenous concepts of: wholism, interconnectedness, connectedness and patterns for organizing the data.

Second Sharing Circle

In preparation for the second sharing circle, I considered how I might present the information to the participants so that I could obtain their feedback on what I picked out as important collective themes and patterns. In discussion with my advisor, Dr. Kathy Absolon-King, (personal communication, October 2, 2017) on how to share this feedback, she suggested providing information that is succinct, clear and visual as this can create better understanding with research participants who are not immersed in the literature like a researcher would be. With this advisement in mind I took the primary themes and secondary themes and wrote them out on large cards of varying colours using large print such that they could be seen from a distance. As I talked about my findings with each theme, I held up the card for all to see and then I placed it in the middle of our circle on the floor. Figure 8.2 depicts the primary themes (i.e., bolded words with colour) and secondary themes (i.e., not bolded) that I derived from the data and which I presented at the second sharing circle. As part of my organizing the data, I put the primary themes and secondary themes in certain quadrants of the circle to indicate their relevance to characteristics that I considered were associated with those quadrants.

Figure 8.2: Primary and Secondary Themes from Participants' Stories



For this second sharing circle I invited all participants to attend together, for one large sharing circle. There were 10 women and girls and 8 men in attendance. Some participants having planned to attend were unable due to illness or work commitments. We began our time together with smudging, a prayer, a song and the lighting of the seven candles. I invited participants to feel free to get snacks and beverages when they wished.

When I was finished sharing and explaining the various themes and sub-themes I asked participants to ponder what I said and to think about what patterns and connectedness they were seeing. I also asked them if they were seeing any kind of visual representation of this information

and our work together. I explained to participants that it is common for Indigenous researchers to present their research findings through the expression of various metaphors (e.g., petal flower by Kathy Absolon, 2011; Micmac potato basket by Lori Lambert, 2014; turtle shaker by Brent Debassige, 2013). I explained that metaphors can assist with making meaning of the findings and with how to express understandings derived from the data. I then used a sharing circle protocol to invite participants to share their feedback of what I discussed. We closed out the circle with a closing song using the drums and shakers.

Length of Sharing Circles:

All of the sharing circles that took place lasted a full 3 hours each. This time allotment allowed sufficient time for a relaxed pace; yet, not too long that participants would feel disengaged or feel the need to leave.

Summary of Research Methods:

In summary, there were a total of 24 participants in this dissertation study: 10 Indigenous women, 2 Indigenous girls, and 12 white, Settler men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services). To keep numbers manageable within a sharing circle format, the first sharing circle that was aimed at gathering the participants' responses to the research questions consisted of dividing participants into two smaller circles (see Appendix B). There were two sharing circles for the Indigenous women and girls with 4 women in one circle and 6 women and 2 girls in another circle. There were two sharing circles for the police chorus men with 5 men in one circle and 7 men in another circle. A second sharing circle consisted of all of the participants coming together (i.e., Indigenous women and girls and police chorus men). At this second sharing circle I sought participants' feedback from the themes and patterns I was seeing in their stories. A third sharing circle was arranged so that I could provide participants with an oral analysis of my dissertation research.

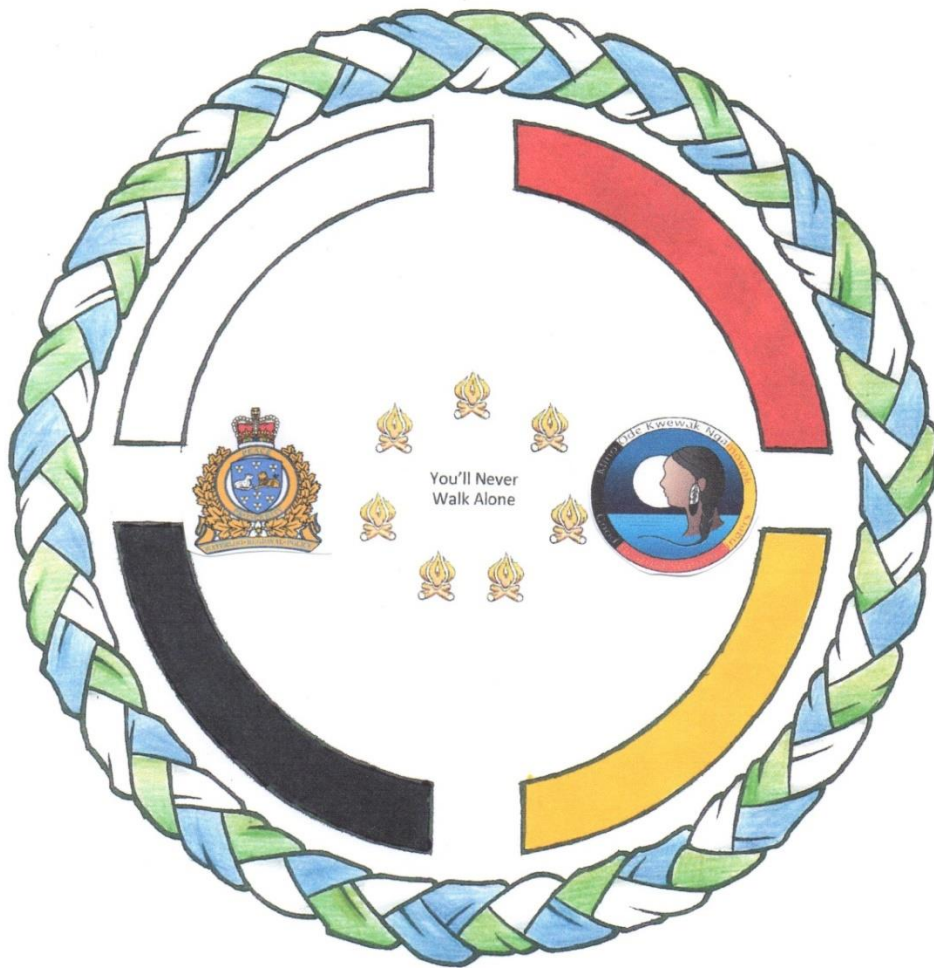
CHAPTER 9: RESEARCH FINDINGS

INTRODUCTION

In this chapter I present the findings from my research study. I begin with describing the metaphor that I envisioned to help me make meaning from participants' stories. This metaphor also provided a means for how I organized the research findings.

The participants' stories in the first sharing circle and their feedback in the second sharing circle and, of course, my continuing involvement in ceremony, aided my creation of a metaphor. After much frustration and weeks of inaction, I realized that what I needed to do resided with Indigenous teachings. I needed to "see" a metaphor, first, before I could make sense of the research findings. I believed that the metaphor would provide me the context for organizing my research findings. The metaphor helped me to see how the research findings (i.e., the pieces) were all interrelated. This metaphor is presented in Figure 9.1.

Figure 9.1: Metaphor for Research Study: A
Wholistic Expression of Research Findings



[Handwritten signature]

Findings of Research Expressed through Metaphor

In this section I identify each aspect of the metaphor and explain how it is connected to my research study and how the findings can be explained through this aspect.

Braid

The braid, a well-known symbol to many, is used to form the outer boundary of the circle. The braid represents a weaving of three strands. Indigenous peoples of North America use the braid pattern to weave strands of the sweet grass plant together. This is a way that the sweet grass is held together. An understanding of the braid that I have learned from attending ceremonies and listening to Anishinaabe (see Footnote 2) people is the reminder to live one's life in balance in one's mind, body and spirit. The intertwined nature of the braid shows that one aspect of the self cannot be separated from the other. Each influences and is impacted by the other. I have learned and experienced that to be in balance brings kindness; thus, as one strives to become more balanced in one's mind, body and spirit there is space for kindness for oneself and others. I have also learned that the braid represents strength. Whereas one strand can easily be broken, braided strands are strong together. From this teaching I have learned that people are stronger when they stand together. It is this idea of stronger together that I use the braid to represent the partnership of the Indigenous women and girls of the drum circle and the white, Settler men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services).

One strand of the braid is green to represent Mino Ode Kwewak N'gamowak and their Indigenous connections to this land. Another strand is blue to represent Waterloo Regional Police Male Chorus (i.e., representing public relations for Waterloo Regional Police Services) and their connection to the law and the colour of the uniforms that police officers. The third strand is white to represent spirit and the intentions in the singing partnership between the Indigenous women and

girls of the drum circle and the white, Settler men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services).

An additional thought that I had as I was seeking a metaphor for my research was that these three strands woven into a braid reflect the intertwining relationship that has been building between the Indigenous women and girls and the white, Settler men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services). I am cognizant that wrapped up in this intertwined relationship are peoples' personal experiences and stories about police and Indigenous peoples. This partnership has not been straight forward and easy; but one of movement through ignorance, awkwardness, doubts and apprehensions to learning about one another, having a willingness to stay with the singing partnership, development of trust and respect for one another, seeing the relationship as a genuine connection between one another, to mutually creating calls to action for changes in policies and practices with Waterloo Regional Police Services. It is all of these aspects that make the relationships between us what it is to date, after six years, and which form the foundation for all of the other components within the braided circle.

It is significant that the braid is woven into a circle; not a straight line or any other shape. From an Indigenous perspective the circle makes sense to me and it feels right. I see the circle as all inclusive; no being and no thing are left out. Every being and everything has a place. From this I infer that if everything has a place then everything in the circle is interrelated and interdependent on everything else. Many Indigenous peoples including Elders, researchers and scholars know this to be the case (see Chapter 3 for further explanation). By its very shape with no pre-determined start and finish point, the circle implies a journey without an end. This prompts me to reflect on reconciliation and that it too, is a journey without an end. When I accepted this Indigenous knowledge as a given, I knew that the circle had to be the framework for my research. I knew that my research paradigm including the design, methodologies and process were all

related. I then accepted that the research findings were also all related. I just needed to find out how. The Indigenous teachings of the circle and all its components would tell me how.

Logos of Mino Ode Kwewak N'gamowak and Waterloo Regional Police Services

Mino Ode Kwewak N'gamowak has a logo that symbolizes the drum circle. The logo has been painted onto a few of the women's drums, made into a pin that can be worn on clothing, and it has been stitched onto jackets and t-shirts. The Waterloo Regional Police Male Chorus has a logo representative of Waterloo Regional Police Services. The logo is stitched onto golf shirts, sweaters, and jackets. It is also made into a pin. I contemplated whether to put symbols that distinguish the two groups because that automatically sets up sides and possibly divisions, and I wondered if sides compromise an understanding that there are complexities within and across both groups. For example, a few of the women in the drum circle have family members in policing. I decided that showing the sides was necessary because it is the sides that have led to the tragic violent relations in the past and which still continue in the present between Indigenous peoples and the police. It is for this reason that I think it is important to understand the differences that led to these kinds of relations so that the roots of the kind of relationships that exist today are not forgotten. Remembering the roots helps us (i.e., drum circle and police chorus) not to forget why we are doing what we are doing and why reconciliation between police and Indigenous peoples is so important. Although most of the white, Settler men of the police are not police officers, they are representing public relations for police services are thus, perceived as a conduit to police services. The work being done through the partnership of the drum circle and police chorus is being carried forward to Waterloo Regional Police Services.

As I read and re-read the stories, I heard differences between the drum circle and police chorus (i.e., representing public relations for Waterloo Regional Police Services) of how the participants saw the singing partnership. I became aware of how pronounced discussions of

power, police and gender were associated with the stories of the women and girls, but not so with the men. For the men, discussions of these themes were infrequent (i.e., mentioned once by 2-3 men) and seemingly not major considerations in their stories. In Table 9.1, I have highlighted significant themes that I found from the participants' stories and how they perceived these themes in relationship to themselves and to the group they were partnering with. These themes are: gender, societal group identified with, relationship with the police, and relationship with power.

Table 9.1 Gender, Power and Identity

Perceptions of Indigenous women and girls of the drum circle and men of the police chorus pertaining to their partnership with one another

Theme	Police Chorus	Drum Circle
Gender	Men	Women, girls
Societal group identified with	Not emphasized but some recognition of being of the dominant white society	Indigenous
Relationship with police	Represent Police Services	Victims, Fear, Mistrust, Abandoned, Supported
Relationship with power	Unquestioned	Awareness of power difference; threatened; authority

Gender

It was recognized that there was a gender identity difference between the two groups of participants. Participants saw that the men identified as one group and the women and girls identified as another group. The word used most frequently by the men to refer to the participants in the drum circle was "ladies." An analysis of the use of this word will follow in the discussion in Chapter 10.

Most of the women shared stories of difficult and abusive relationships that they have had with men in their lives; men who did not support them and men that did not protect them, and men

who were police officers. The memories of these experiences came with the women into the singing partnership with the police chorus (i.e., representing public relations for Waterloo Regional Police Services). They questioned their ability and comfort level to be with men when past experiences were primarily negative and harmful with men and in some cases, negative and harmful with police.

Societal Group Identification

There was recognition by both groups of participants that the men were part of the dominant white society and the women and girls were Indigenous and marginalized. Katherine described this so clearly, “We have all those dynamics. We have a minority group, we have a gender difference, we have an empowered male largely white group.” Most of the men did not acknowledge their identities as Settler. Robert and Paul made a point of saying that my use of the word, ‘Settler,’ did not fit for them. Robert said that, Settler did not seem to fit when his family has been here over a few generations. Paul said that he did not like the term because he did not see himself as settling here. He said that his family has been on this land for over eight generations. While not devoting much time to discussion of Indigenous women’s experiences of marginalization, Allan and Chuck expressed awareness of the challenges that some face. Allan discussed what he believed happened to some of the Indigenous girls when they left the Indian Residential Schools and who tried to return to their communities thereafter. He stated, “With some not being accepted by their families the girls left for the city and ended up on the streets. With few options for survival some would resort to drugs, alcohol, prostitution, stripping, biker gangs.” Allan continued with stating that, “children born to those women now have seen their mother living there so they’re doing the same thing.” Allan followed up with a further point expressing the need to understand the history and importantly how some (but not all) Indigenous women ended up in these circumstances. Chuck discussed what he learned about Indigenous

women being the ones primarily at the helm of development and re-building of communities when there have been wars and famine. Chuck linked the leadership role and initiative to the women in the drum circle stating, "...I see that one of the things that have happened here is that you women have certainly put forth the olive branch. And the Waterloo Regional Police has taken you...as an equal partner."

Relationship with Police and Power

While not a dominant conversation among the men regarding how they thought their representation of police services might impact the women and girls and/or the singing partnership, there were three men who wondered if the women could accept them, knowing that they represented police services. These discussions showed some level of awareness of negative relations between Indigenous peoples and the police. There was, however, an absence from their stories of an overt use of the word, power, or any discussions alluding to power or authority that the police chorus exudes because it represents police services.

In contrast to the majority of the men's stories, the women and girls were very aware that they were not just partnering with a male chorus, but with a police chorus (i.e., representing public relations for Waterloo Police Services). This awareness dominated their stories. Among other emotions most of the women felt fear and mistrust of police. These emotions are discussed in the following section under "Emotions/Relations" of the Circle. These emotions fuelled some of the apprehensions the women and girls had about this partnership.

The women also expressed doubts about whether any real change in policing could come about. This is stated by Susan who stated, "I don't think that it is going to change because I mean they're authority right?" Carla shared how she views the policing system as "patriarchal

hegemony” and “the boys’ club.”⁴⁶ She questioned if an Indigenous woman who wants to be a police officer is safe among one’s comrades. Cindy similarly talked about the boys’ club and questioned if police officers would hold up integrity and implement the TRC Calls to Action even if it meant going against the boys’ club. Cindy stated, “I know it would require personal integrity. Like if it’s a good old boys club it is going to require some of those good old boys to break rank...” In speaking about a situation where an officer made sexual advances on a family member while on duty, Patricia stated that she felt that the police have power to do what they want because they are the ones with authority. One of the girls, Debbie, expressed awareness that police officers can be good or bad; but she made an insightful and emphatic point that there should be no room for bad police officers. Debbie stated,

I know that there are genuinely good police officers but like many of the women have said here, once they abuse their power...there’s always a balance... I find that there’s always good in the world but there’s always bad. But I don’t think that balance should be there when it comes to authority.

Meanings of the Logos

Something that arose among the women was the meanings of the logos that represent the drum circle and police chorus (i.e., representing public relations for Waterloo Regional Police Services) and if people were living their names. The name of the drum circle is Mino Ode Kwewak N’gamowak which means Good Hearted Women Singers in English. In discussing how the spirit of our names teaches us, Cindy stated,

⁴⁶ The term ‘boys club’ is used to describe the unwritten protocol perceived among police officers that they stick together no matter what.

It names what we are doing. It names the healing. We offer that healing. I also think that there are people who don't want any part of this so there is something about the good hearted women singers and that teaching. Our name is teaching us.

In discussing the logo that the police chorus uses, which is that of Waterloo Regional Police Services, that states, "Peace and Prosperity" or the slogan on police vehicles, "People Helping People" a few of the women questioned if police were living their names. They questioned if the police were really helping Indigenous women. As will be revealed in the women and girls' stories, I gathered that some of the women and girls believed that police, in general, were not helping Indigenous women and girls to feel safe and protected.

The Circle

The circle in the metaphor (see Figure 9.1) that I use here and throughout this dissertation is integral to my understanding of life, this research process, and how I have organized the research findings. The circle is derived from teachings of the Medicine Wheel regarding a wholistic concept of all of life. It is a symbol derived from teachings I have learned from the Anishinaabe peoples in Southern Ontario (see Chapter 3 for further explanation). I organized participants' responses to the research questions they were asked into the spirit (i.e., colour red in Figure 9.1), emotions/relations (i.e., colour yellow in Figure 9.1), mental (i.e. colour black in Figure 9.1) and physical (i.e., colour white in Figure 9.1) aspects of the circle. The questions asked of participants were:

1. Given the historical tensions between Indigenous peoples and the police force, it is rare for groups such as ours to come together. In your experience what are the key factors that have contributed to our sustained partnership of 5 years?

2. How has the experience of collaborating with the male police chorus and Indigenous women and girls' drum circle affected you?
3. In the context of the Truth and Reconciliation process underway in Canada, what changes would you recommend in this region to the relationships between the police and Indigenous peoples, particularly Indigenous women and girls?
4. If you (referring to Indigenous women and girls) were to provide advice on your experiences to other Indigenous women and girls drum circles entering into reconciliation with police choruses, what knowledge from your experiences would you offer them? If you (referring to white, Settler men of the police chorus) were to provide advice on your experiences to other police choruses entering into reconciliation with Indigenous women and girls drum circles, what knowledge from your experiences would you offer them?

I have provided the following summary of findings for each aspect of the circle:

Spirit

The presence of spirit in this relationship was evident. Spirit was not only present in the ethical protocols that I created and committed myself to follow, but they were also present in the way that the sharing circles were conducted. Each circle began with smudging, prayer, song and lighting of the seven candles or using seven rocks to signify the seven grandfathers (or seven grandmothers and seven sacred teachings). The prayers that I shared spoke of the intentions I wished for in this partnership such as coming into our circle together with open hearts and open minds and giving thanks for all that we have and what has enabled us to come together. This ceremony of smudging, prayer, song and acknowledgement of sacred teachings was very familiar to the Indigenous women and girls. While less familiar to the men, they had all been previously

exposed to this ceremony from attending other gatherings with the drum circle and they seemed to show what appeared to me as an openness to engage.

Spirit seemed to be ever present in the sharing circles with the women and girls as shown and felt through the ease of their carrying out ceremonial protocols as perceived needs arose. For example, in addition to opening and closing the circle with ceremony, there were times that the women spontaneously lit the smudge when a woman was discussing a difficult or upsetting topic. It is known among the women and girls that smudging can help certain emotions to dissipate. While there was an occasional reference made to spirit by the women (e.g., awareness that there was a type of living spirit in the relationships between them and the men), the essence of spirit was not a conscious discussion among the women and girls. It was as if they took the presence of spirit as “automatic,” normal, or taken for granted; as if it was being lived and, therefore, not seen as a point of discussion.

Spirit presented itself differently for the white, Settler men of the police chorus. For example, it was believed by some that our meeting and coming together as two disparate groups was not by chance, but through Creator/God. This is expressed in the following words offered by Robert:

The events leading up to the initial exchanges between the Indigenous women’s group and Waterloo Regional Police Male Chorus were possibly by ‘chance.’ Personally, I feel that a Higher Power was at work that brought about a coming together which has led to opportunities of building relationships between the groups when carefully nurtured.

It is interesting to note how Robert’s thoughts were further shaped to broaden his own thoughts on the meaning of spirituality by the time of the second sharing circle when he stated:

The opportunity of being a part of building relationships between the two groups has been enriching for me. Our times together and the bridging experiences have created moments of spiritual awareness. During one of those times, Kelly led the group in a prayer of thanksgiving before we shared a meal. Her words brought the assembly into a oneness of spirit and shared gratitude for life's blessings.

Here is a statement pertaining to spirit from Chuck:

I see that there's a whole bunch of things that have happened here. The chances of this [referring to this partnership] is very slim that the Waterloo Regional Male Police Chorus would have a display in a [college]. Maybe once every 5 years, if that. I think the chances are very slim that the chairman would be manning the display that day. I think the chances are very slim that the chairman would be a retired police officer who had taken statements about the residential schools. It's also a fairly slim chance that we would be sympathetic towards the social changes that the Indigenous women were looking for. And likewise I think the chances are very slim that an Indigenous woman walked past the display on that given day and that given hour. I think the chances are quite slim that an Indigenous woman would choose to carry on a dialogue with her lifetime adversaries, the police.

What are the chances of these two people coming together? ...

Perhaps what is implied in Chuck's comments is that he did not see this partnership as a likelihood given the animosities and disparities between them; but that the work of Creator/God's presence in the people involved helped to make this connection happen.

I have discussed in Chapter 3 that spirit can be reflected in one's intentions. The intentions in the engagement between the women and girls and the men were noted in their words

4 times by the men and 17 times by the women and girls. The importance of intention was discussed by Katherine:

I think there was a clarity of intention. I think we did know what we were doing early on. There was an intent to build a relationship. In other relationships that we've had with other groups, that hasn't been so intentional...[speaking further about another group we sang with that felt really hostile and insisted that we interact with them in their way of knowing]...The police were really quick to interact with us in the way in which we dictated. They very quickly were willing to let us set the stage for our interactions together...

The women and girls also saw the intentions of the men in their efforts to get to know the names of the women and girls. Katherine spoke further to this saying that the men did not just get to know the Indigenous women's drum circle, but that they got to know the women as human beings.

An area where the men discussed intention was at the beginning of the partnership when they put the needs of the women and girls ahead of their own and they knew that they needed to step back and wait for direction. This was expressed by Allan:

...when you wanted to have it [speaking to me about a singing event] we didn't want to interfere and say well we're stepping in here and taking over; because that wasn't the idea at all. It was yours and we just wanted to be a willing partner and help out.

I believe that closely related to spirit and intention is genuineness. When one is conscious about the kind of intentions one wants to have in a partnership, a genuine feeling is felt. This recognition of genuineness was observed and felt by both the women and girls and the men. I want to emphasize here that it is the oppressed group that decides whether something is genuine. The dominant group does not get to set the terms of what is genuine or not; just like the one who

has violated or abused does not get to decide if they caused harm or not. So while the men acknowledged that they felt the partnership was genuine because of both groups being willing to engage with one another, I would say that the women and girls were the ones to decide if this was genuine. The following comment by a woman acknowledges the movement of the women and girls' thinking from doubts, mistrust and apprehensions towards believing that the partnership felt genuine. In explaining her point, Katherine recalled an experience that happened three years into the partnership where the women were racially violated and kicked out of a church by the Deacon of a Baptist church (hereafter, referred to as the Baptist church incident) because of our drumming:

I remember [Allan] and [Stan] and the unmitigated anger that this happened to us. They were so wounded. And wounded because they were behaving like you had attacked a member of their family. It was kind of; I can't believe this happened...And in their interactions with the church which I loved and appreciated because of course the Deacon called them with the non-apology apology [laughs]. This gentleman kept saying back, well it's nice that you've called us and all but you need to apologize to those women. In particular, I remember [Allan] recounting his phone call with this gentleman, and some of the words that were used and [Allan] cut him off, and said, no, I will not allow you to say that. I know these women...That's not what that's about. I won't permit you to speak about them that way. [Katherine says] I'm going to cry...It was genuine. This wasn't the politically correct response. This was not orchestrated. This was not run through the PR department...This was the genuine heart felt response to what they understood to be an injustice...

Such genuineness was demonstrated in Allan's words to the Deacon; but it developed even further than this. The police chorus (i.e., representing public relations for Waterloo Regional Police Services) was faced with an ethical and moral dilemma. Their weekly meeting place for

rehearsals was located in this church and they had already paid a year's rental on their space. It was also the location for a fish fry for their annual fund raiser which brings in over 400 people. Our drum circle became aware that the police chorus (i.e., representing public relations for Waterloo Regional Police Services) cancelled their rental agreement and fish fry, took a financial hit as a result, and found another location that was friendly to Indigenous peoples. I can say that this was a transforming moment for me and the women and girls. We saw that the actions of the police chorus (i.e., representing public relations for Waterloo Regional Police Services) demonstrated a genuine caring, perhaps even an act of solidarity, for the relationships that had been building between us and that they were prepared to maintain this at their expense.

Emotions/Relations

The singing partnership of the Indigenous women and girls and the white, Settler men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services) embody the relationship that has been developing over the past five years. It is key that the participants see themselves in relationships with one another; that it is not just a singing partnership. The extent of the relationship that the women and girls and the men have with one another is exemplified through the range of emotions experienced amongst them and the fact that the singing partnership has continued as long as it has. The importance of building relationships was embedded throughout the stories of the women and girls and the men. This importance will be expanded on in the Physical (Action) aspect of the circle.

There was diversity of emotions expressed by both the women and girls and the men, who were the participants in my research study. When I first looked at all of the emotions, I found at least 16 different emotions were expressed and; I saw just variety; but then I saw a circle and their relatedness. As a whole, I see that the emotions expressed by the participants were all part of the

human expression of emotions – that no matter one’s cultural identity, people are capable of expressing a diversity of emotions. Once I started placing and re-arranging the emotions in spokes around the circle I saw another pattern emerge. With each emotion I saw there to be a continuum of that emotion to its perhaps opposite expression. For example, fear (i.e., or the absence of feeling safe) expressed at one end could be expressed as safe at the other end. It is important to note that the meanings the participants attributed to their emotions were different in many cases depending on whether they were Indigenous women and girls or white, Settler men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services). For example, a feeling of fear was experienced by both groups of participants, particularly in the beginning of this partnership. However, each group experienced fear differently. Some of the women and girls felt fear because of their experiences with male police officers and they therefore, had concerns about the intentions of the men in this partnership. On the other hand, the white, Settler men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services) felt fears about not knowing what to expect in this partnership and about how receptive the women and girls would be towards them. To add another layer to the findings is the ebb and flow or continuous cycle of movement of the emotions. For example, a woman or girl may have talked about mistrust for the police chorus (i.e., representing public relations for Waterloo Regional Police Services) at one point and then later talked about their revised perception that was moving towards trust. I saw that locating these emotions within a circle might suggest this ever changing movement and expression of emotions, not just from movement from one end to another, but movement along the continuum of expression (to less extremes). The circle also suggests that each emotion is not independent of the others; that they are impacted in some way by all the others. Figure 9.2 below depicts the circle of emotions expressed by the Indigenous women and girls and the white, Settler men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services)

in their partnership with one another. Figures 9.3 to 9.10 depict each continuum (i.e., spoke) in the circle. Please note that the Indigenous women and girls' stories are indicated on the **top** part of each figure and the men's stories are indicated on the **bottom** part of each figure.

Figure 9.2: Emotions Expressed by Indigenous Women and Girls of a Drum Circle and White, Settler Men of a Police Chorus (i.e representing public relations for Waterloo Regional Police Services)

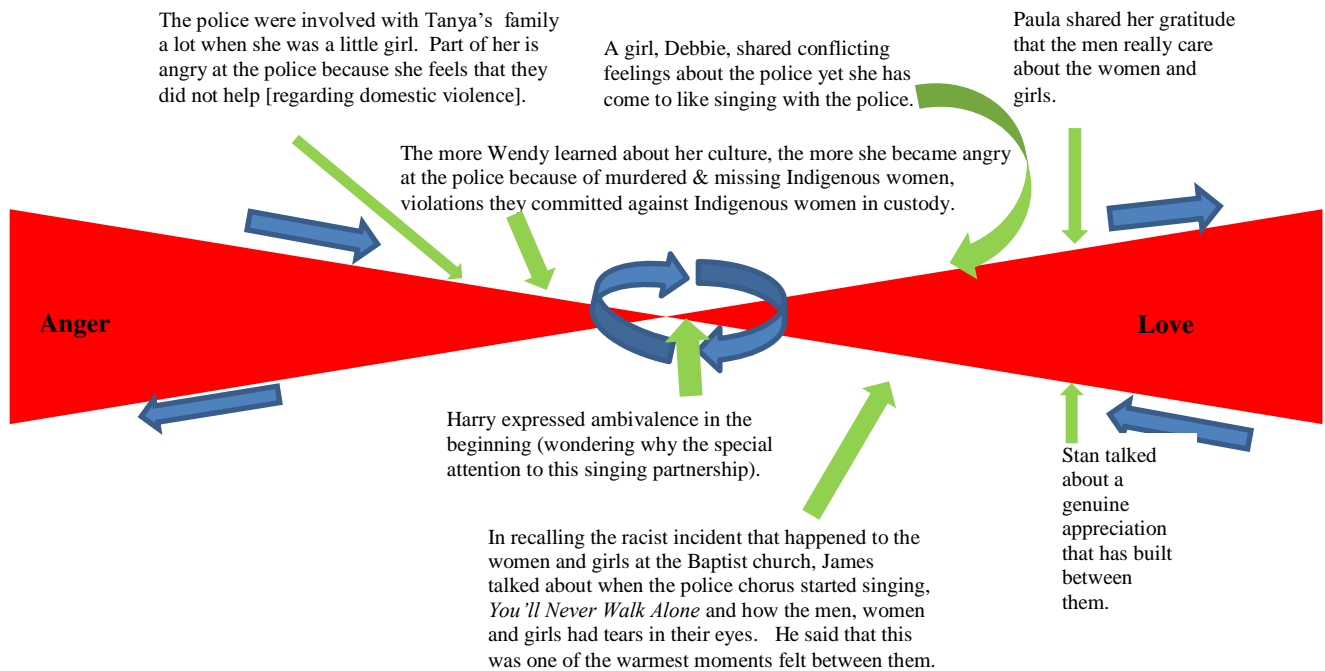


Continuums of Expression of Emotions

Anger  **Love**

Within the continuum of anger and love there were many emotions expressed. In the beginning of this partnership there was no expression of love, like or caring for one another, by either the women and girls or the men. For the women their stories expressed their concerns and even dislikes for this partnership early on. Most of the women shared hurtful, unhelpful and abusive connections with the police and these experiences made it difficult for them to conceive of a singing partnership with a police chorus who represented police services. Anger expressed at police (of police services) was heard in their stories. For the men, there was no particular positive or negative feeling about this relationship. Ambivalence about why special attention was being given to this partnership compared with other singing partnerships and doubt about a successful partnership were aspects of the men's stories. Over five years singing together, the feelings of many of the women, girls, and men shifted. The shift that I heard in their stories was that the women and girls, while still feeling anger and hurt towards police, found a place within them to like the men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services). I heard in the stories of the men that as they interacted more with the women and girls and heard more about the history of Indigenous peoples their feelings moved towards caring. This movement of emotions on the continuum of anger and love is expressed in the statements in Figure 9.3.

Figure 9.3: Anger and Love



Mistrust ↔ Trust

As a result of negative and even violent interactions with police (i.e., police officers), many of the women and girls felt mistrust for the police (i.e., police services and officers). Donna talked about the police being the enemy as a result of: their inaction and not intervening when she was sexually assaulted on their watch; and because they apprehended her children and put them in foster care, during a false arrest. Donna also talked about mistrusting the white, Settler men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services) and questioning if she could be in this partnership. She talked about moments during mutual events together when she tested members of the chorus with her stories to see how they would respond to her. To Donna's surprise she found that they listened to her and that they even validated her experiences. These moments of validation and feeling supported started to shift her perception of

the men in the police chorus (i.e., representing public relations for Waterloo Regional Police Services). Donna explained her process of working through conflicting emotions regarding actual police officers and the police chorus (i.e., representing public relations for Waterloo Regional Police Services). In this regard, Donna stated,

...So I was still on that healing journey and he [Allan of the police chorus] was the enemy. And he wanted to talk to me. And I had already learned, well let's tell him this because then he won't want to talk to me. (laughs). And Allan [who is a retired police officer] stood there and he listened to everything I had to say. And he went 'I can't believe that police would abuse their power that way but I know it happens'...So I gave that [another story] to him because he didn't leave. (laughs). And he was just like, 'man I don't know what it is' he says 'but I can tell you that the training that most of the detectives have is severely lacking.' And so it was – it was them much more than it was us from what I was seeing and my own personal journey that built that relationship; because of the listening and the accepting me of who you are and where you are coming from and admitting that the police are not perfect; which a lot of police officers won't. And admitting that the police had no right to do what they did. You know that spoke volumes...That history and for them to be able to listen to that and me saying this is why I don't trust you. And it's nothing you did but it doesn't matter, it's that uniform that you wear. And they just constantly, We're going to support them no matter how hard it is for us to do that, was the attitude that was coming across to me. And I think that that's the biggest thing because a lot of times like we have seen with the group when we talk with Settler peoples they just put that wall up and they [referring to police chorus] didn't. As hard as it was, they didn't...To take all of us with our past traumas with the

police, accept it; accept that the police aren't perfect, admit to it, and say, 'but we're going to support you anyway.'

Patricia spoke about not being believed by the police (i.e., police officers) when she was a child and was asked to speak about the abuse that she experienced. She stated that not being believed by the police the first time impacted her decision to not say anything when the abuse happened again to somebody else. This early experience not only affected Patricia's ability to trust the police, it has left her with shame and guilt that could have been avoided had she been believed. In describing her experience with the police chorus (i.e., representing public relations for Waterloo Regional Police Services), Patricia stated, "So joining with the police chorus, it was and it still is, hard to be in their presence. It is still hard to trust and it is still hard to open up...And still hard to BE [said with emphasis]..."

In learning about her mother's (i.e., Patricia) experiences with the police (i.e., police officers and police services) and then seeing the police involved with her family because of family violence and how they were helpful, Debbie shared her conflicting feelings and perspectives about the police. It seems that Debbie created space in her mind for seeing police (i.e., police officers) as not all good or bad. Debbie stated:

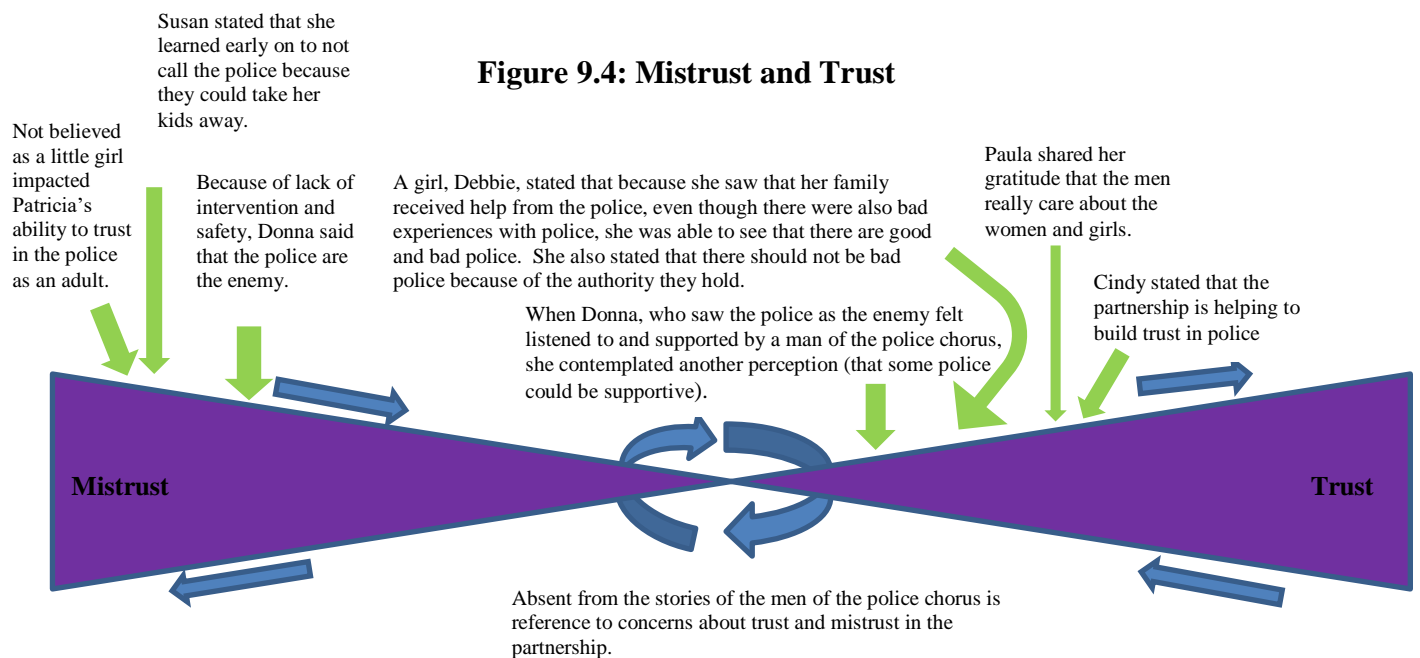
I also got to see a different perspective from the police's point of view on what's happened. I was able to compare it to my perspective and my family's perspective...I know that there are genuinely good police officers but...there's always bad. I am glad that we sing with the men...They are good people. It was hard for me to trust men because I have not seen a lot of good ones but I could look up to them [referring to men of the police chorus] and I could trust them...

An important point made by Cindy is that it is the partnering together that has provided an avenue to be able to build trust. Cindy stated, "So I experience this collaboration as extremely healing for

me and it's helping me build trust in police and hope...that we are having an impact on the police.”

Noticeably absent in the men's stories are discussions regarding any kind of mistrust and trust pertaining to the women and girls and/or this kind of singing partnership. Figure 9.4 shows the continuum of emotions related to mistrust and trust.

Figure 9.4: Mistrust and Trust

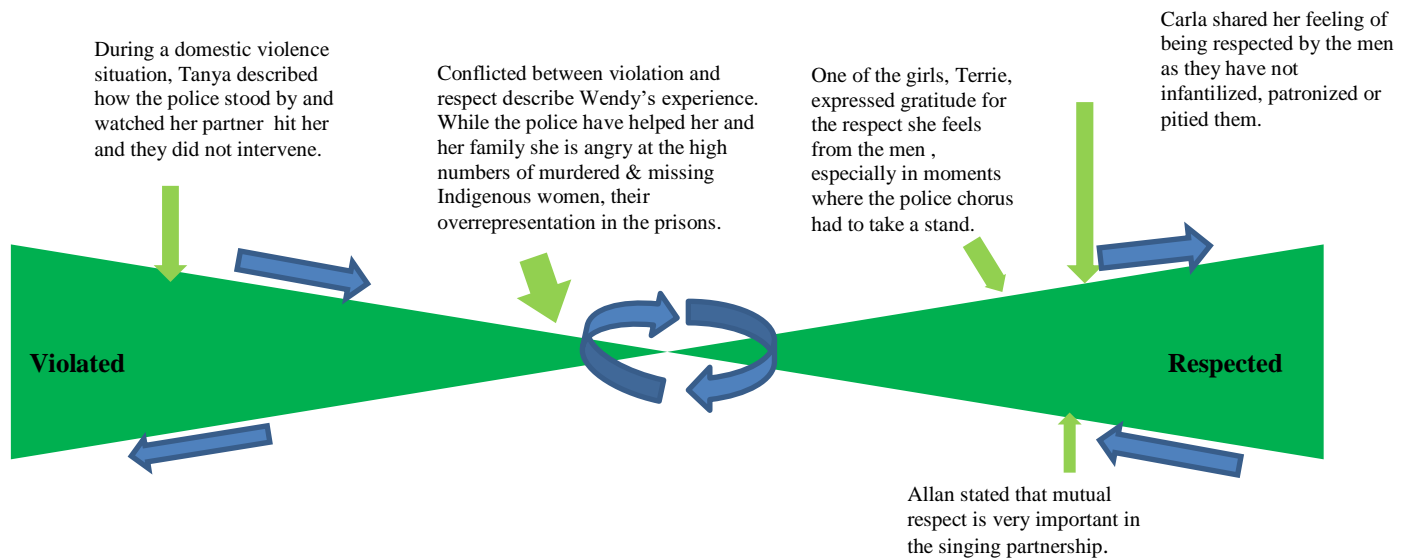


Violated **Respected**

When I started to hear discussions about respect I thought I would then hear about the disrespect the women and girls might have experienced. I did not hear the word, disrespect, but I did hear a much stronger emotion which was a feeling of being violated. While respect was an emotion acknowledged by the women and girls and the men, the extent of discussions associated with this varied considerably between the two groups. Discussions regarding respect were numerous for the women and girls, whereas, those from the men were minimal. While some of the women expressed respect for the police because they were helped in personal and family situations where intervention was needed and given, others questioned their respect for police because of not being believed or supported by them, and even being harmed by them. Wendy wrestled with the entanglement of respect and violation regarding the police. She talked about the respect that she had for the police as they helped her family in times of need; but then as she became more aware of the harm that they have done to Indigenous people, and Indigenous women in particular, she became angry. Carla talked about the respect she felt with how the police chorus (i.e., representing public relations for Waterloo Regional Police Services) treated the women and girls (i.e., not infantilizing or patronizing them); especially at a time when racist words were used against them by the Deacon of a Baptist Church (i.e., Baptist church incident). One of the girls, Terrie, felt respected by the men, especially in moments where the police chorus took a stand. For example, with reference to the Baptist Church incident, the chairman of the police chorus told the Deacon to apologize to the women, and not to the police chorus (i.e., representing public relations for Waterloo Regional Police Services), for the racist words said against the drum circle.

While there was acknowledgement from the men that respect is very important in this singing partnership, there was limited specific discussion and reference to the word, respect. Figure 9.5 shows the continuum of emotions ranging from feeling violated to feeling respected.

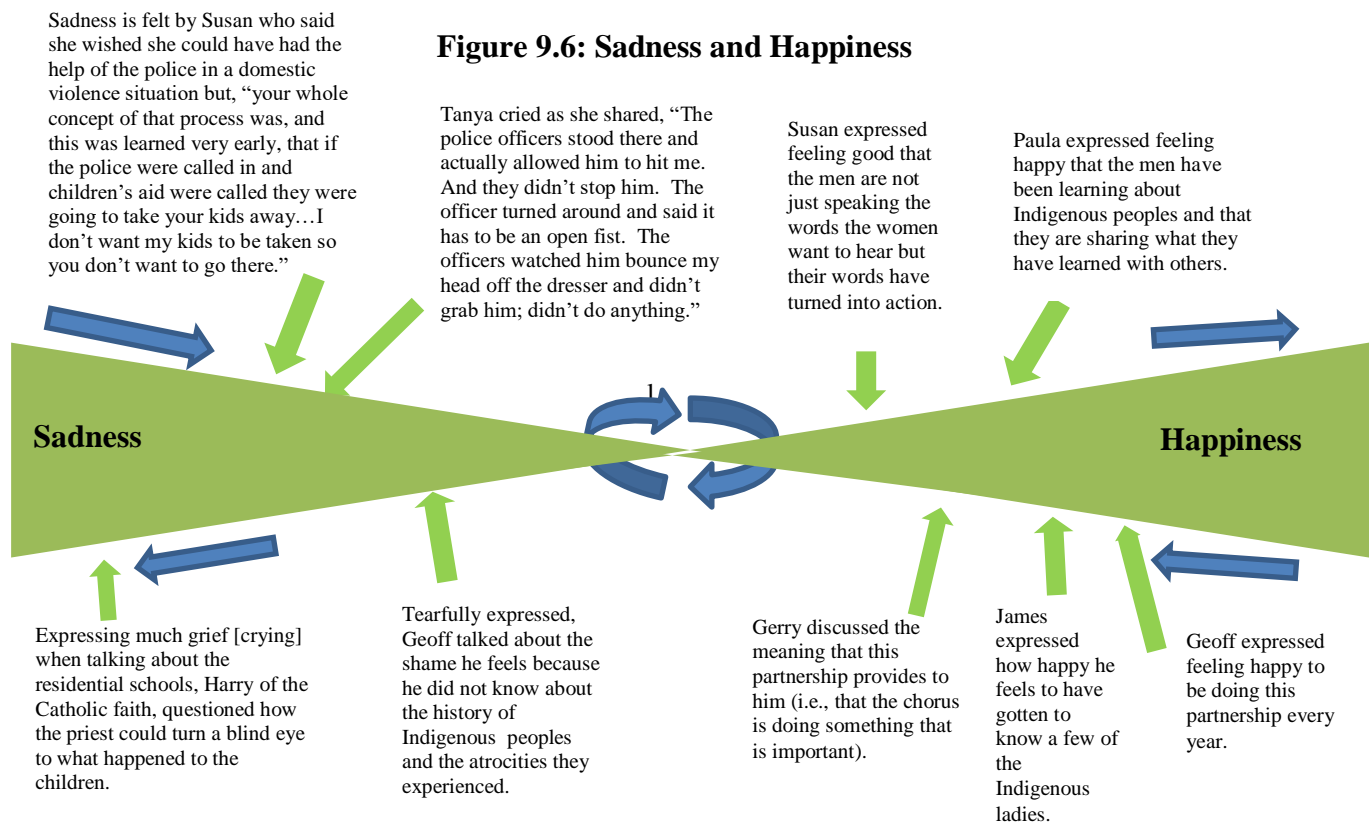
Figure 9.5: Violated and Respected



Sadness ↔ Happiness

Sadness expressed by the Indigenous women and girls tended to connect with the hurts, pain and losses that they have experienced with regard to their personal experiences with the police. They expressed wanting to ask for help when it was needed; however, they feared that: asking for help would not result in a response, they would not be believed, the police would be violent towards them, and/or the police would take away their children. Other than to make note of how happy or pleased the women and girls were that the men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services) are learning about Indigenous peoples and sharing this knowledge with others, I did not hear stories of happiness from the women and girls with regard to the men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services).

Sadness expressed by the men related to the loss they felt of not knowing about the history of Indigenous peoples in Canada and how things could have been different had they and Canadians known or paid more attention to what was happening regarding residential schools and the Indian Act. In addition to sadness, a few of the men expressed feeling ashamed for not knowing this history. Happiness for the men meant being a part of this singing partnership with the women and girls, doing something that provided meaning for them as a chorus, and getting to know some of the Indigenous women on a more personal level. Figure 9.6 shows the continuum of emotions of sadness and happiness for the women and girls and the men.



Abandoned Supported

From the stories of the Indigenous women and girls and white, Settler men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services) regarding their partnership with one another, I heard feelings of being supported by one another. There was no discussion from the participants that they felt abandoned or unsupported. Perhaps it goes without saying but to be clear, it is highly doubtful that this partnership would have continued as long as it has if either partner, but particularly for the women and girls, had felt abandoned by the other. An important distinguishing point in the stories referring to support is that the women expressed needing to feel the support of the men in order for this partnership to continue. On the other hand, the men saw that they needed to give and demonstrate their support of the women and girls. The women and girls felt supported by the men in the Baptist church incident. This was shown by the police chorus' subsequent decision to leave that location and forego the financial loss of the year's rental fees already paid and also in their accepting an incurred loss of funds from the fish fry fund raiser that did not take place at that church location. The women also felt supported with the men's presence at the 'Mush Hole Project'⁴⁷ (Sorouja Moll, 2016) at the Mohawk Institute Residential School and the Sisters in Spirit Vigil⁴⁸ (Native Women's Association of Canada, 2010) at Kitchener City Hall. It would have been easier and certainly more comfortable for the men to decline attending these events because of the potential for backlash from Indigenous peoples who hold animosity towards the police for past and ongoing traumas. Furthermore, each year the men have supported their being a part of the *Bridging Communities through Song* concert that began with Mino Ode Kwewak N'gamowak. An important point here is that the men attended these events because they were asked by the women. As discussed earlier in this chapter, the

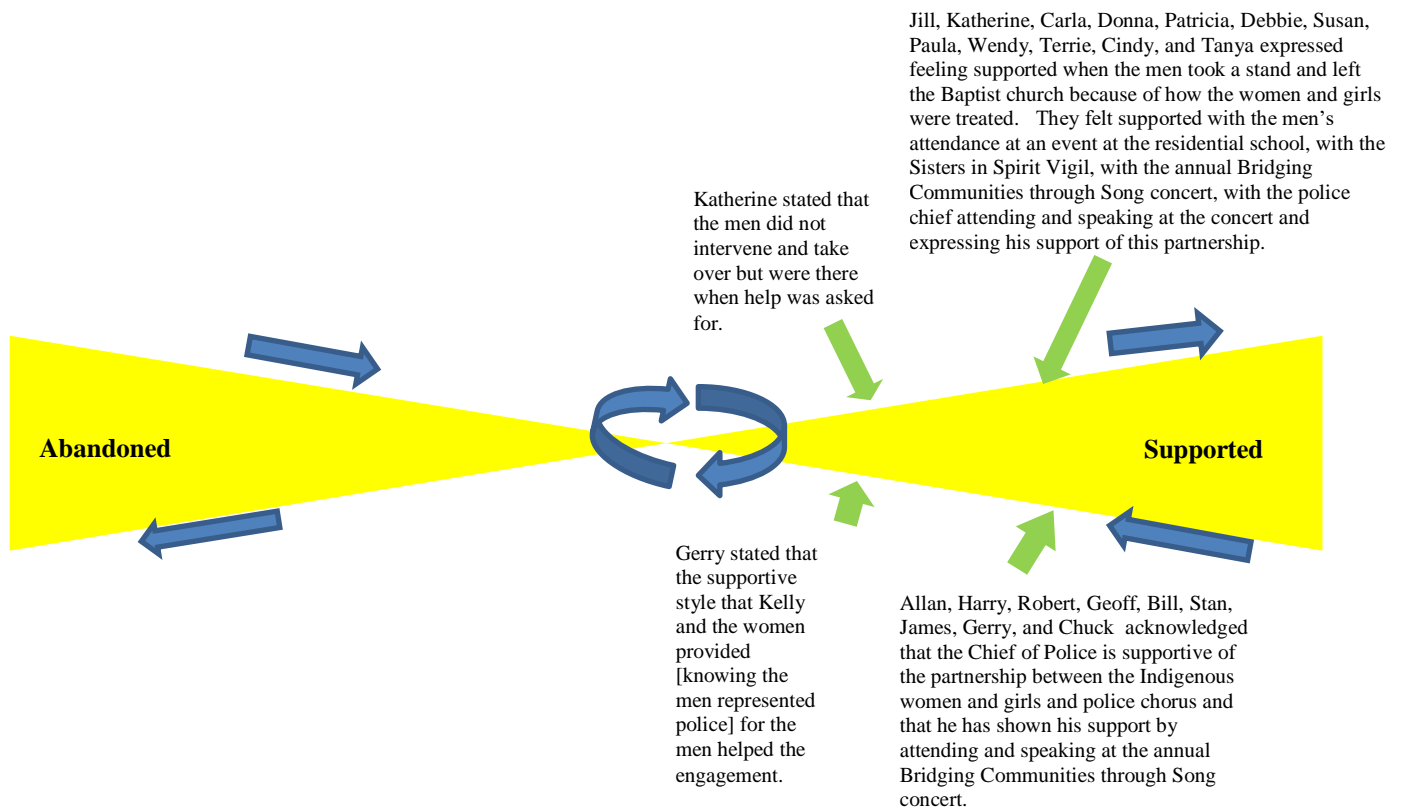
⁴⁷ The Mush Hole Project was a three-day art installation project at the Mohawk Institute Residential School in Brantford, Ontario in the Fall 2016 that was designed to reveal the many political, personal, collective and public narratives pertaining to the Indian residential school system. Mush Hole is the name given by survivors and those who attended this residential school because of the excessive serving of mush (known as porridge).

⁴⁸ The Sisters in Spirit Vigil pertains to an annual national remembrance of the disproportionately high number of unsolved cases of murdered and missing Indigenous women and girls.

genuineness of the police chorus' intentions was felt by the women and girls through the men's willingness to accept direction, and at the same time show their support for the women and girls' needs at the time.

One area of support not yet realized; but which was discussed by both the women and girls and the men, was that support from police services had to go beyond words to actions. Discussions referenced the need for education within police services as well as changes in policing policies and practices. These discussions will be followed up in the *Physical* (Action) quadrant of the metaphor (see Figure 9.1). Figure 9.7 depicts the discussions on the continuum of emotions from feeling abandoned to feeling supported.

Figure 9.7: Abandoned and Supported



Closed **Openness**

It was my impression that there seemed to be initial closed-mindedness (or at the least, less than receptive) from the Indigenous women and girls and the white Settler men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services) in the beginning of this partnership, regarding their interest and desire to sing with one another. In fact, some members of both groups even stated in their stories that they just agreed to be in this partnership because the leader of their group said we were doing this. Some of the other reasons for a reluctance to participate in this partnership from the women and girls pertained to fear, anger, having been violated, mistrust, ambivalence towards police (and therefore, the men of police chorus). A few of the women and girls also questioned if this partnership would really change anything. Reasons for the men feeling closed in the beginning related to not understanding the purpose of the partnership and being uninformed about Indigenous peoples' history and ongoing injustices. Harry shared how he moved from being closed towards having more of an open mind about the partnership:

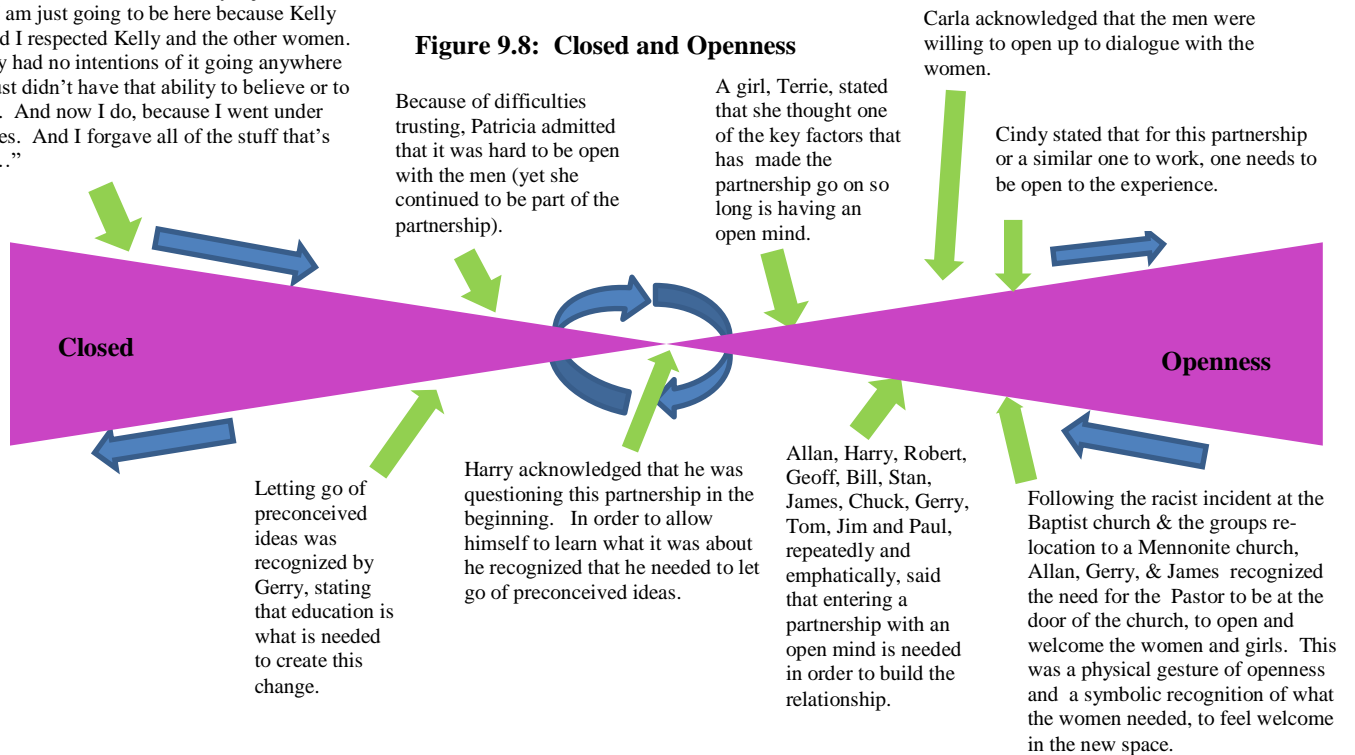
I know personally five years ago when it was first mentioned in our group, I said 'oh my God, where are we going with this? Why are we doing this?' Once I saw it happen it kind of peaked my interest. It forces you to open your mind; and don't come with preconceived ideas [tearfully stated].

It makes intuitive sense that if the partnership was going to continue there would need to be a shift from feeling closed towards feeling more open. Some of the factors suggested in the participants' stories that I found that may have contributed to a greater feeling of openness are: a person taking individual responsibility for their own healing, becoming more informed about Indigenous peoples through educating oneself, and being willing to engage in dialogues with one

another. Figure 9.8 depicts the continuum of emotions of closed and openness experienced by the women and girls and the men.

“...the first few times I heard the story, I just like yah right. I am just going to be here because Kelly asked us and I respected Kelly and the other women. I (Jill) really had no intentions of it going anywhere because I just didn’t have that ability to believe or to trust in that. And now I do, because I went under those pebbles. And I forgave all of the stuff that’s behind me...”

Figure 9.8: Closed and Openness



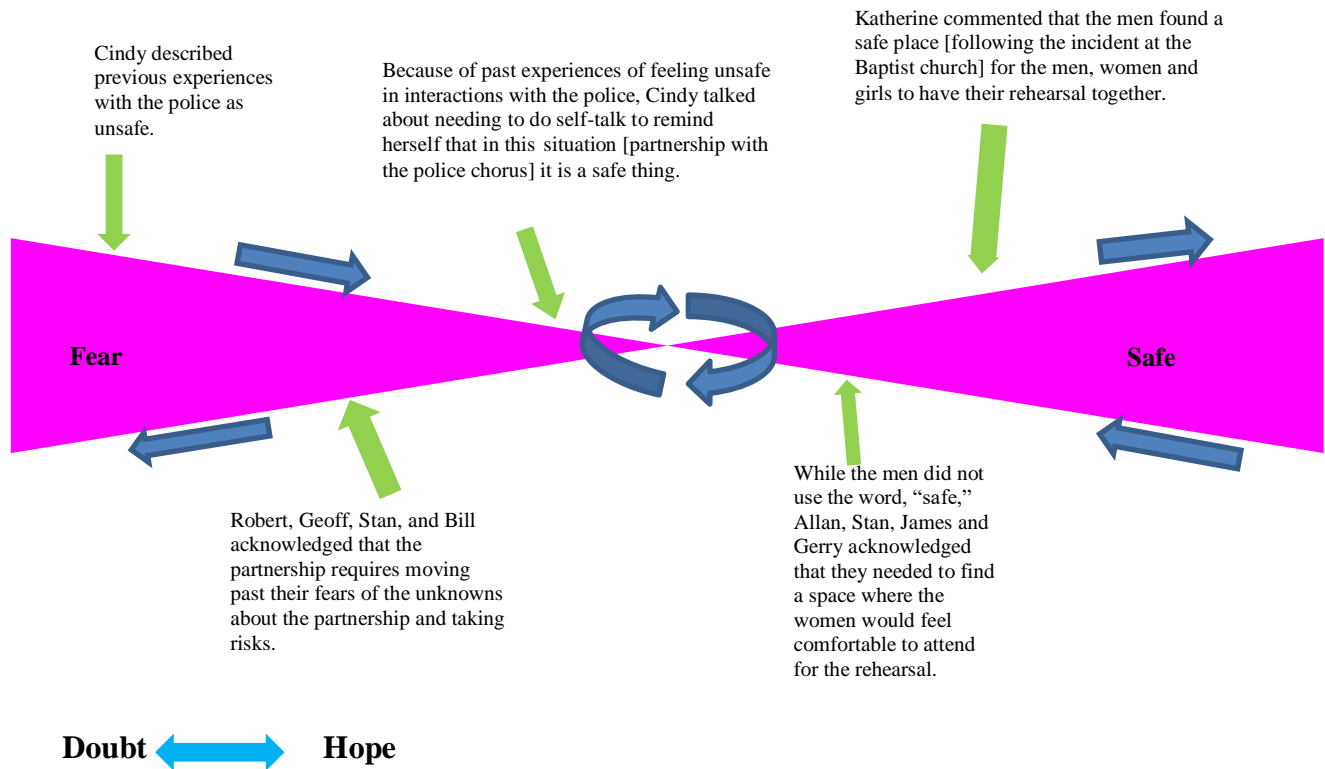
Fear **Safe**

Feeling fear and safe were emotions that did not mean the same things for the Indigenous women and girls and white, Settler men of the police chorus (i.e., representing public relations for Waterloo Regional Polices Services). The stories of the women and girls included the emotions of fear and safe/unsafe. These emotions were directly related to the women feeling unsafe and fearful in their interactions with police and/or observing other women in unsafe interactions with the police. While the women recognized that our drum circle would not intentionally participate in a partnership that was unsafe, some expressed feeling hesitant because of their prior experiences with the police. It is interesting to note that moments of feeling safe were found in the women's stories and they seemed to be connected to certain actions of support from the men. One example is noted earlier with the men finding a safe space for our rehearsal together following the Baptist church incident. I did not hear directly in the girls' stories that they felt fear or had concerns about their safety. What I did hear was their questioning if the partnership would be a good one and then saying that they were glad to be doing this partnership.

Some of the men talked about feeling uncomfortable in the beginning of this partnership and that it took risk on their part to engage. Fears arose regarding the unknown, not knowing what to expect, wondering how the women and girls would see them, and moving out of the comfort zone of what was familiar. A few men mentioned fear with reference to what other choruses who may want to create a similar partnership might experience. They suggested not being afraid to risk this new engagement. The word, 'safe', was not used by the men; there was an expressed awareness on their part that the women and girls' safety was compromised in the Baptist church incident. This awareness was demonstrated in their actions to find a safe space. Their efforts to find another location for the rehearsal before the upcoming concert and to have the pastor waiting at the door of the new church location to provide a welcome was noticed and felt by the women

and girls. Katherine, seeing their intentions behind the re-location stated, “And they found a safe place for us to meet; down to the pastor at the door saying come in, you’re welcome here...” The continuum of experiences of fear and safe are shown in Figure 9.9.

Figure 9.9: Fear and Safe



While doubt was expressed by the participants, it was more frequently felt by the Indigenous women and girls than by the white, Settler men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services). The women and girls’ discussions predominantly focused on concerns that this partnership would not work out. To this experience, one of the girls, Terrie, stated,

When I was growing up...it was just always oh police are the good guys; they’re like firefighters, and doctors. They’re good people. You think police are the good guys. But when my mom told me about missing and murdered Aboriginal women and what police

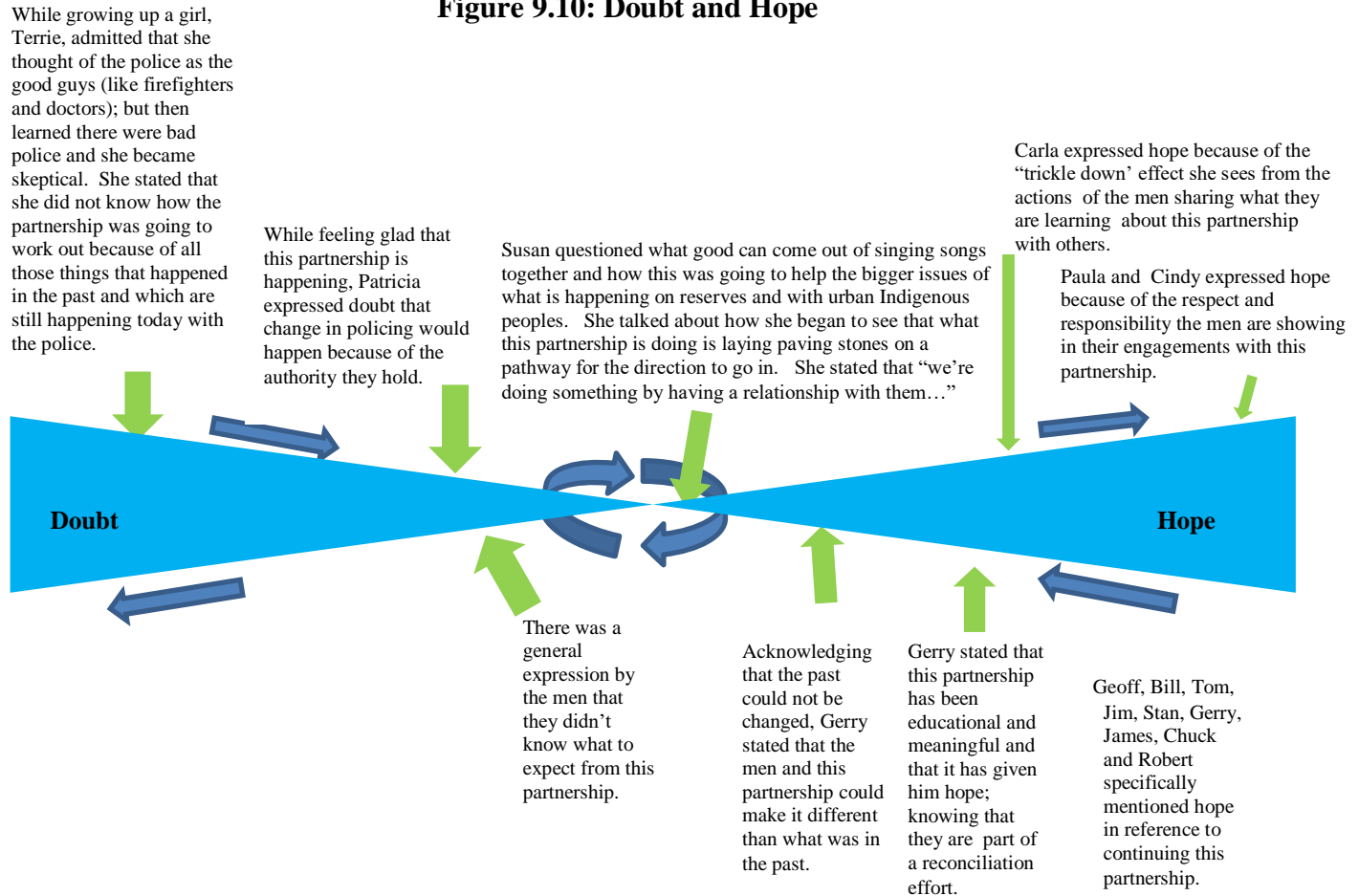
have done and how they haven't had as much respect for us as they have for other races or cultures, I was very skeptical. Because I never experienced anything like that but I know other people had. So when we met with the police chorus I was skeptical because I didn't really know how it was going to work out because of all these things that happened in the past and still happening today with the police...

The following shows the evolving journey of Susan, who moved from doubting that any change could come about from this singing partnership to seeing it as a stepping stone to change. I would also add that her thoughts started to move from doubt towards hope. Susan stated,

A lot of times, I don't know overall what good is this going to do anyway...In all seriousness, we're singing songs. How's it going to help what's happening on our reserves [and] what's happening with our urban Indigenous peoples? How's it going to help with building that relationship?...What I saw happening was that we're laying one paving stone on that pathway for the direction to go in...We're pointing in that direction that needs to happen...So maybe we won't see the end result... but our children will...We're doing something by having a relationship with them...

The men's feelings of doubt tended to be expressed about not knowing what to expect with this partnership and not knowing where it would lead. A significant aspect to point out is that hope stood out in the stories of the women and girls and the men. Hope was expressed by the women and girls 37 times and the men 31 times. Figure 9.10 depicts the continuum of emotions of doubt and hope.

Figure 9.10: Doubt and Hope



Summary

The emotions/relations aspect of the circle (see Figure 9.1) addressed the following research question that participants were asked: “How has the experience of collaborating with the male police chorus and Indigenous women and girls’ drum circle affected you?”

There were 16 different identifiable emotions expressed by participants: anger, mistrust, violated, sadness, abandoned, closed, fear, doubt, love, trust, respect, happiness, supported, openness, safe, and hope. With each emotion a continuum of that emotion was found extending to an opposite (or contrasting) expression. These continuums of expressions were: anger and love, mistrust and trust, violated and respected, sadness and happiness, abandoned and supported, closed

and openness, fear and safe, doubt and hope. The meanings attributed to these emotions were typically disparate between the Indigenous women and girls of the drum circle and white, Settler men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services). These disparate meanings were connected to participants' different experiences with police (i.e., interactions with police officers and police services), power and gender. When the stories of participants were analyzed from earlier to more recent times in the partnership, there was generally found to be a movement along the continuum of expressions of emotions in their stories. Thus, an emotion that might have been experienced early on shifted or changed in intensity or feeling later in the partnership, towards more positive expressions.

Especially during the early years of this singing partnership, there was a preponderance of expressions in the women and girls' stories of anger, mistrust, experiences of being violated, sadness, fear and feeling closed from previous experiences that they carried with them about their negative and violent interactions with men, police officers and police services that seeped into this partnership. For the men, however, their stories reflected a stark contrast to the women and girls' stories with there being an absence of stories about anger, mistrust, trust, and feeling violated with regard to this singing partnership. Stark contrasts of expressions were also found in the participants' stories with regard to sadness. For the women and girls, the expression of sadness was connected to their stories of not being helped and/or believed by police officers in personal situations of family violence. For the men, sadness was connected to them not knowing about the traumatic history that Indigenous peoples experienced.

With regard to feeling respected in this partnership, an interesting contrast about expectations of respect is revealed in the women and girls and men's stories. The women and girls expressed gratitude for being respected by the men as if this expectation was not a given; as if there was an expectation that they would be disrespected. In contrast, concern over being

respected was not an aspect of the men's stories. It was as if for them, respect was a natural expectation. Their stories indicated an expectation that there needed to be mutual respect in the partnership.

It is noteworthy to point out that for the continuum of expression of abandoned and supported, there was an absence of any stories by both the women and girls and men of feeling abandoned (or unsupported) in this partnership. In contrast, there were considerable stories of participants feeling supported in this partnership.

While stories of feeling closed were expressed by the women and girls and the men, the reasons for their feelings diverged between the two groups. For the women and girls, feeling closed was associated early in the partnership with apprehensions and uneasiness about this partnership because of their prior experiences and ongoing perceptions of police officers. For the men, feeling closed was associated with the perceptions they had of Indigenous peoples (e.g., lazy, "drunken Indian," "they get stuff for free") and how these preconceived ideas interfered with them fully engaging in the early years of the partnership.

Hope was expressed by the women and girls and men that this partnership could lead to their mutual advocacy for changes with police services.

Mental (Learning)

Reflected in the stories of the participants is the considerable learning taking place among the Indigenous women and girls and white, Settler men of the police chorus. This was by far the largest category of information that I gathered from the participants, particularly the men. The mental aspect was reflected in the following areas:

1. Indigenous women and girls learned about themselves and the men in relationship to this partnership.

2. White, Settler men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services) learned about themselves and Indigenous peoples.
3. White, Settler men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services) posed critical reflections and questions from what they were learning.
4. Awareness of the ripple effect of the learning that is taking place.

A detailed description of each of these areas follows below.

Indigenous women and girls learned about themselves and the white, Settler men in relationship to this partnership:

As noted in the discussions of the varying emotions the women and girls experienced, they were learning about trust, happiness, and what it means to feel respected, supported, open, safe; and to have hope. Some of the women and girls were learning to see a greater range of perspectives and experiences with regard to men in general, with police officers, and with the white, Settler men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services); that not all police officers or men are bad, abusive and/or violent. As noted earlier, one of the girls, Debbie, expressed how she began to see police officers in a wider lens than what was experienced within her family and that she saw that there are good and bad police officers. Along a similar thought, Wendy talked of the internal conflicts she experienced with how she sees police officers and recognized that her learning will likely continue but that the partnership with the police chorus (i.e., representing public relations for Waterloo Regional Police Services) has helped her to see individuals for who they are. Wendy stated,

I think coming together and recognizing that yah what's back there is bad; that's all bad but how can we make things better today...That's why I sang with the police. I felt supported by the police. So it kind of re-established that faith again you know...I didn't

mistrust all police, not by a long shot. I just kept hearing the negative. I didn't see the positive anymore. I was having a hard time to see the positive. Even today Thunder Bay police, what's happened to the Indigenous youth? I struggle. I am going to struggle. I think that that's going to be a part of my life. I am going to struggle with what's right, what's wrong. What do I want to stand up for? Who am I? What's my relationship to the police? But I think the relationship that we've built is a good starting point. But that relationship can (pause) I think it can do wonderful things you know if we want it to. And for me it has brought some humanity to the role of policing...

There were some other notable learning moments for the women and girls. Stepping out of their own experiences, some were able to see that for this partnership to work, the men had to do their own work of learning about the truth of the federal government's direct involvement in policies to destroy Indigenous peoples' culture and identity such as through the Indian residential schools and the healing that the men would need to work through in learning this truth that was not part of how they knew the history in Canada. In this regard, Donna stated:

...a lot of times we [referring to the drum circle] have seen when we talk with Settler peoples, they just put that wall up and they [men of the police chorus] didn't. As hard as it was, they didn't.

Additionally, there was also some recognition among the women and girls that the men needed to learn about policing abuses and violence with regard to Indigenous peoples. Cindy spoke about the learning the men have had to do:

Sometimes when there's police relationships with community there is not commitment to learning about each other. So in general there is a power over relationship instead of power between relationship...There is a power dynamic that is historical violence but the police [men of the police chorus representing public relations for Waterloo Regional Police

Services] are actively trying to re-story [referring to the recognition that they are engaging in conversations with the women and girls] all of that...And I can see it in the words and the promises and the relationships and the activities that we plan together. And in the partnership when the police said to that church [referring to the Deacon of a Baptist church kicking the Indigenous women and girls out because of their drumming] you know you guys were really disrespectful to the women and we're not going to book our space with you anymore. So I think that this sustained partnership that I see is because I see that the police [chorus representing public relations for Waterloo Regional Police Services] can see that too. I feel that the police [chorus] that we're dealing with have done their work.

There was also recognition among the women and girls that reconciliation is more than just building relationships with a police chorus that represents public relations for police services; that efforts of building understanding and relationships between Indigenous and Settler peoples are needed within the policing institution; but also in education and other systems in society and importantly with the government as well. This recognition is poignantly stated by one of the Indigenous girls, Debbie:

In Canada, the relationship we build with people shouldn't just be with the police, it should be with government...It's so frustrating. Canadians should be having that decency to follow truth and reconciliation and bring out the language, the teachings inside the school...It will inspire them [referring to Indigenous youth] like it has inspired me to walk in a good way to have the conscious thought [of] what happened seven generations before, we're not going to have seven generations ahead. We have to reflect on past actions. That's what should be in the process of making decisions now in Canada, not only in education, but politics, for counselling, all of that...People say just get over it, but you can't. It's in your memory. It's in your blood memory. It's in the media. It's everywhere. I don't see this happening in Trudeau's spot. I think there should be

guidelines. Things that we can come up with as a country as guidelines for our leaders because they should be able to have the open mindedness, the consciousness about the decisions they make and they are going to affect everyone; not just one group of people, but they should be affecting everyone...All people; working with anyone: police, teachers, neighbours, politicians.”

White, Settler men of the police chorus learned about themselves and Indigenous peoples:

In a spontaneous sharing of what the white, Settler men were learning from the books they were reading about Indigenous peoples, I asked them if they thought that this learning and these conversations would be happening if there was no partnership. Almost in unison, they said “probably not.” This is a telling statement suggesting that sustained connection and the development of a relationship that leads to mutual understanding of one another may be an important motivator to want to learn. Acknowledging his lack of information about Indigenous peoples and how this partnership created an opportunity to learn, James stated, “I never had any contact with Indigenous peoples at all and this [referring to the singing partnership] has allowed that to happen...It has greatly educated me about the horrific past which I literally knew nothing about and I am greatly disturbed about it.” James pulled out a newspaper clipping of a story in a recent edition and expressed how appalled he was that the colour of a person’s skin can determine the privilege one receives. James said,

This [article] had to do with Alex Janvier, who was an [Indigenous] artist. He could literally have become a very very gifted person. He could have gone to the highest schools in all of the land but he couldn’t because he was denied. In order to get ahead in the 1950’s you had to be the right colour.

Upon reflecting on the singing partnerships and the songs the white, Settler men of the police chorus were exposed to, there was recognition that Indigenous songs bring out different rhythms and ways of singing than what may be experienced within the Euro-Western songs that

the chorus is familiar with. This was noted by Robert who said, “There were sounds that I was exposed to that I had not heard before; rhythms that I had not heard before; ways of doing things and ease of doing things...”

White, Settler men of the police chorus posed critical reflections and questions from what they were learning:

There were a number of reflections and questions that the men addressed in their stories. The predominant ones are noted below:

What does reconcile mean?

Stan, who posed this question stated,

I take it further than just the fact that it says well I’m sorry...I think it’s a lot deeper than that.

To reconcile means to make whole. I started looking this up. In my faith, we have reconciliation and why do we have reconciliation. Because of what we believe should happen with one another. To reconcile. To make whole. To make better. To bring it back together. And so when I see the two groups...we are trying to find ways ... [to make our relationship whole].

Having recognized that a first step in reconciliation for Settler peoples in their relationships with Indigenous peoples is to learn the truth about the federal government’s role in creation of policies to destroy Indigenous peoples cultural and identity, such as what happened in the Indian residential schools, Bill pondered what the next steps would be. He recognized that Indigenous peoples have not had the same quality of living and equity as many Settler peoples; however, the question he asked reveals embeddedness of colonial thought as he was not able to readily see that focus needs to be on elevating the experiences of Indigenous peoples (and not making things better for Settler peoples too, because they have already had better). Bill asked, “How can we now go on and make this better for both sides?” For Stan, a significant realization came to him for what

he learned about Indigenous peoples as a young boy. Stan shared about the game he learned as an immigrant in Canada called “cowboys and Indians”:

...I recall how sometimes we are misguided in realizing the differences in people in general.

I remember I was 10 years old. I came to this country and the first thing... that I learned was the game that the kids were playing at that time. They were playing cowboys and Indians.

And of course what do you do as a young kid. You join in...I had no idea what cowboys and Indians was about. Within 10 minutes I learned what cowboys and Indians was about. It was about the good guys and the bad guys...They learned it from perhaps older brothers or sisters, or their parents or from others.

Interjecting at this point and also crying, Harry opened the page of the book he brought with him, called ‘The Inconvenient Indian,’ and read Thomas King’s (2012) own story about cowboys and Indians. After reading the story, Harry shared that when he was growing up he went to the movies to see cowboys and Indians. He said, “There were bad guys. You save the good guys. We grew up in that environment.”

There was recognition by Gerry that it was his white skin colour that afforded him a privilege that most likely affected his not being punished for a crime when he was younger, “I...got in trouble with the police services a few times in my youth. And probably if I was in other groups other than a white male, maybe I wouldn’t have been let off so easy...”

How can this be?

Harry shared how appalled he was about a selective telling of history by a community, even when the situation was unfounded. This speaks to the idea that history is told by the victors (or in other words, the dominant society). Harry shared a story from Thomas King’s book, “The Inconvenient Indian,” regarding the Almo massacre in Idaho that was to have taken place in 1861, where the Indians massacred almost all of the town’s people. A monument is erected in the town

to remember this massacre and a white woman and her baby, who were of the five survivors. The stunning part of this story is that this was a war that never took place. Harry questioned, "...how can you lose history?" He also questioned how the pope could turn a blind eye to the abuse that was happening in the residential schools.

Robert questioned the thinking behind why Indigenous peoples were separated from Settler peoples,

Why were they [referring to Indigenous peoples] encased in their own little community right from the beginning?...Why were they put into some place where they were forced to develop more of – well they're there, and we're here, and don't worry about it because we're not going to see them.

Missed opportunities

Harry spoke about the loss he felt in not having previous connection with Indigenous peoples, about missed opportunities to engage with them, and wondering what could have been, "And another way that I have been affected is realizing the missed opportunities that there have been to create a new and stronger culture. Had a different course been taken...what a difference that would have made in our world here in North America."

The singing partnership gives meaning to being in the police chorus

Gerry talked about how this singing partnership has provided him with more than just an interest in singing and with greater meaning. He stated,

I just looked at where can I get involved that seemed to fit and that's where I joined the police male chorus...Whenever I talk about the chorus [his voice gets choked up] one of the things I always...talk about with others is that we're involved in bridging communities. It's...more meaningful for me that we're involved in something that I do think is very

important, that is bringing two groups [together] that have had a terrible relationship in the past. So for me that brings meaning to my work in the chorus and to my life...I'm sure it has made me more sensitive to Indigenous issues.

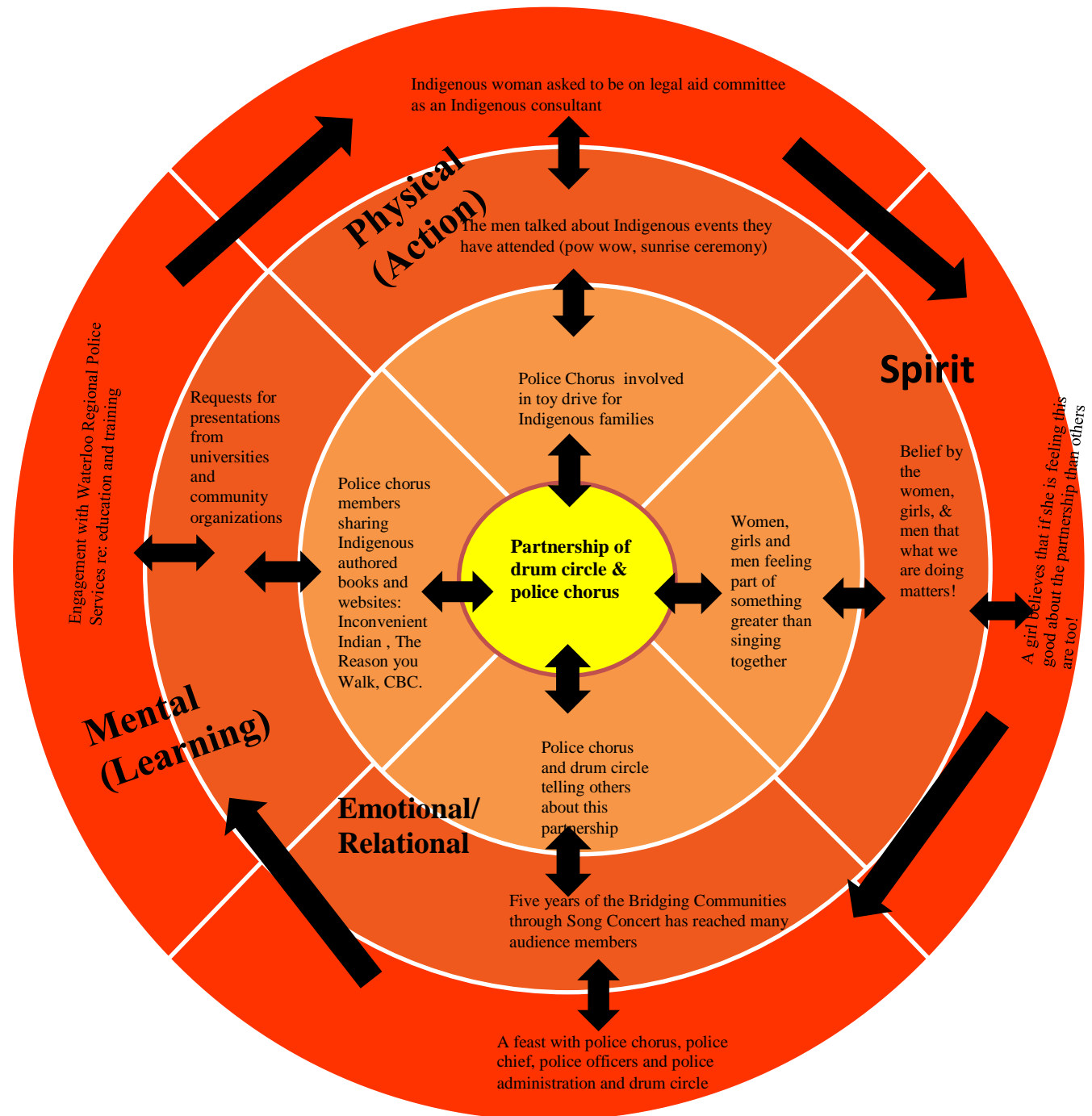
Ripple effect of the learning taking place

Participants spoke of a ripple effect that they saw happening with regard to the learning that has been taking place about one another. Because there was considerable discussion about what participants could see that was also going beyond just two singing groups, I wanted to show this effect visually in Figure 9.11 in the form of concentric circles. Reflecting the understanding of the interrelatedness of all that is within the circle, I see that each of the circles is connected to the ones before it and the ones after it. In addition, the large arrows going clockwise around the circles signify that all within each of the circles is connected with all else. As discussed in previous sections in this thesis there are four aspects of being that exists within the circle: spiritual, emotional, mental and physical. Seeing these aspects reflected in quadrants, I was able to find a place for the statements that the participants made regarding the ripples of learning that they saw.

The centre of all the circles reflects the partnership of the Indigenous women and girls' drum circle and the white, Settler men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services). The two-way arrows show that what ripples out comes back and is felt by the women and girls and the men. Stated briefly, ripples were recognized by the woman and girls and men that the partnership that has been developing between them is more than just a singing partnership; recognition that if we are feeling good about this partnership, then others might see the good coming from it; that we are sharing what we are learning with others; that efforts of this partnership have been brought to the attention of Waterloo Police Services; that the men are engaging in further learning about Indigenous peoples; and a few of the women have

been invited to be consultants and presenters at initiatives organized by a few of the men from the police chorus (i.e., representing public relations for Waterloo Regional Police Services).

Figure 9.11: Ripple Effect of Learning Taking Place



Physical (Action)

Participants were asked to identify key factors that have contributed to the singing partnership over the past 5 years. They were also asked to provide recommendations on changes needed between police services and Indigenous women and girls and for what other choruses (i.e., representing public relations for police services) looking to partner with Indigenous women and girls' drum circles could do. Because these research questions focused on action, I have included this discussion under the physical aspect of the circle (see white colour in Figure 9.1).

In response to these questions there were considerable reflections, recommendations and Calls to Action brought forth by the Indigenous women and girls and the white, Settler men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services). I have created circles (see Figures 9.12, 9.13, and 9.14) to depict participants' responses to the research questions. The partnership is expressed in the centre of a circle. I arranged participants' stories within the four aspects of the circle: spiritual, emotions/relations, mental (learning) and physical (action). Based on these responses I determined what I believed would be the messages (or recommendations) in the four aspects of the circle that the participants would want conveyed regarding keeping a partnership between Indigenous women and girls and white, Settler men of a police chorus (i.e., representing public relations for Waterloo Regional Police Services) alive and sustained.

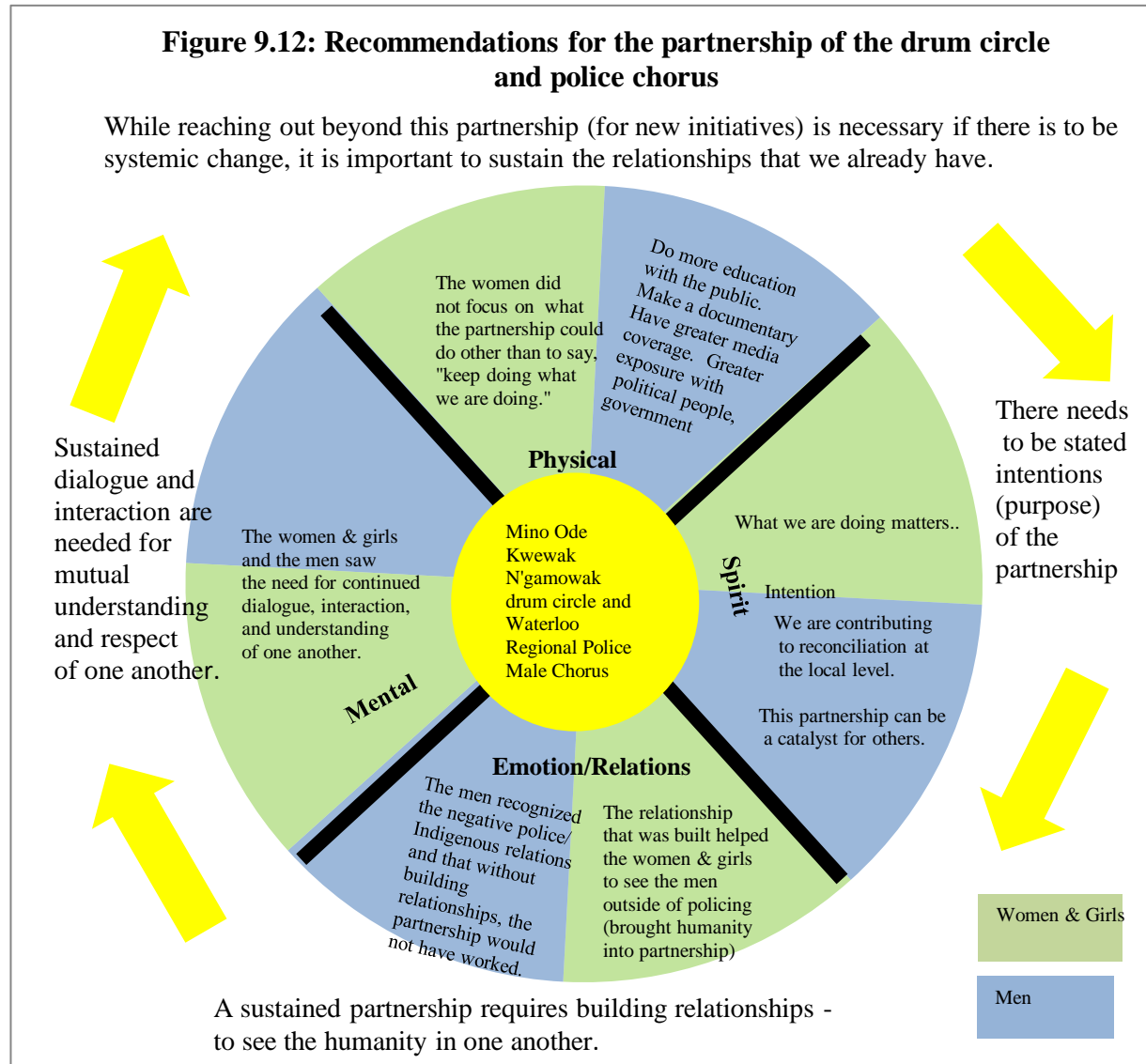
While the circle shows how all the stories matter and connect to one another, there were differences found in the stories between the women and girls and the men. I make this latter point because I decided to separate the responses of the women and girls (i.e. indicated in the green parts of each aspect) from those of the men (i.e., indicated in the blue parts of each aspect) in the circle. When I studied what participants had to say, I heard and saw areas where there were distinct differences in perspective regarding the partnership and what they considered to be

directions for action. If I had meshed the responses of the women and girls and men altogether, I believe that I would have missed seeing just how important it was to see the differences. Seeing the differences is a helpful reminder that Indigenous women and girls do not live in or experience the same “world” as Settler, white, men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services). The participants’ perspectives (as discussed earlier) are reflective of who they are and of their lived experiences; which include differences pertaining to gender, identity (i.e., Indigenous, Settler, police), and power (i.e., authority and oppressed). At the same time that I have distinguished differences, the responses are connected to one another and to overall recommendations and Calls to Action.

It is important to highlight here that if care and attention had not been given particularly to the needs and concerns of women and girls (i.e., because of government and societal impacts from colonization, racism and oppression and harmful interactions with men and police); but also to the men (i.e., recognizing that hearing what seems to be new information for them about Indigenous peoples can create denial, guilt, shame, and defensiveness), then this partnership would not have been able to sustain itself for these past five years. I believe that when people do not feel heard and/or supported, they will eventually leave. This has not happened thus far. I, again, emphasize this point as an important consideration to keep in mind when reading about the factors that contributed to a sustained partnership, Calls to Action for Waterloo Regional Police Services, and advice for other police choruses (i.e., representing public relations for police services) wanting to form singing partnerships. I see this consideration as an underlying framework for a partnership to work. Members of the partnership must feel that their voices are heard and that their needs are not dismissed or devalued.

Factors that have contributed to a sustained partnership of five years:

Figure 9.12 shows the responses of the participants to what they believe have sustained this partnership for the past five years. In effect, these factors became the recommendations for this partnership to be sustained.



Spirit - There needs to be stated intentions (purpose) of the partnership.

There was recognition among participants that being intentional about what this partnership was about, and what was hoped to be achieved were important. Primary themes (indicated in Figure 9.12) derived from participants' stories connected to: need for intentions (from both groups), a belief that "what we are doing matters" (from the women and girls), "we are contributing to reconciliation at the local level" (from the men) and "this partnership can be a catalyst for others" (from the men).

It was recognized that in all likelihood if there was no intention, this partnership would have failed long ago. With regard to intention, Katherine stated, "I think there was a clarity of intention. I think we did know what we were doing early on. There was an intention to build a relationship." Recognizing intention of the partnership, yet also the added personal meaning the partnership has had for him, Gerry stated:

It's obviously more meaningful for me that we're involved in something that I do think is important. That is bringing together two groups that have had a terrible relationship...So for me that brings meaning to my work in the chorus and to my life...It [referring to the partnership] gives me I guess hope in knowing that our chorus is playing a part in reconciliation because it's hard to look at the national and regional issues and things that look like huge issues and say, well what can I do. It's not clear. But knowing at least in this way, a feeling of value and hope that I am a part of it.

Another theme within the spirit aspect of the circle was that the men felt strongly that what they are doing in this partnership could be a catalyst to help other choruses and/or groups to consider such partnerships.

Emotions/Relations - A sustained partnership requires building relationships - to see the humanity in one another

Both the Indigenous women and girls and the white, Settler men saw that building relationships with one another was a necessary condition for their partnership to be sustained (see Figure 9.12). For the women and girls, the building of relationships helped them to see the men of the police chorus outside of their uniforms and outside of them representing public relations for Waterloo Regional Police Services as men and importantly as human beings. With the men having learned more about the often negative and violent interactions between Indigenous peoples and the police, they recognized that not working on building a relationship with the women and girls the partnership would not have lasted.

Mental (learning) - Sustained dialogue and interactions are needed for mutual understanding and respect of one another.

Consensus was found between the women and girls and the men with regard to their recognition that sustained dialogue and interaction with one another are what contributes to understanding and respect for one another (see Figure 9.12). It is through dialogue with another that one's preconceived ideas are challenged and/or corrected. As previously discussed, positive and supportive interactions with the men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services) prompted the women and girls to re-consider the evaluations they made of all men and of police officers. The interactions and dialogues the men had with the women and girls challenged their lack of knowledge and some of their preconceived ideas that they had about Indigenous peoples (e.g., lazy, "drunken Indian," "they get everything for free").

Physical (Action) - While reaching out beyond this partnership (for new initiatives) is necessary if there is to be systemic change, it is important to sustain what we already have.

An important distinction was found in the stories of the Indigenous women and girls and white, Settler men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services) in the physical aspect of the circle (see Figure 9.12). The men felt an anxiousness or perhaps restlessness to move to another step of action that was beyond the partnership (e.g., recruiting greater media coverage and exposure of the work of this partnership with political people and the government). While recognizing that there could be activities that the women and girls and men could do beyond the partnership, the concentration of the stories of women and the girls, were about continuing to do efforts to keep the current partnership with the men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services) alive. There was a feeling expressed that relationships take work to sustain and are necessary to avoid reverting to old patterns of thinking and disconnecting from one another.

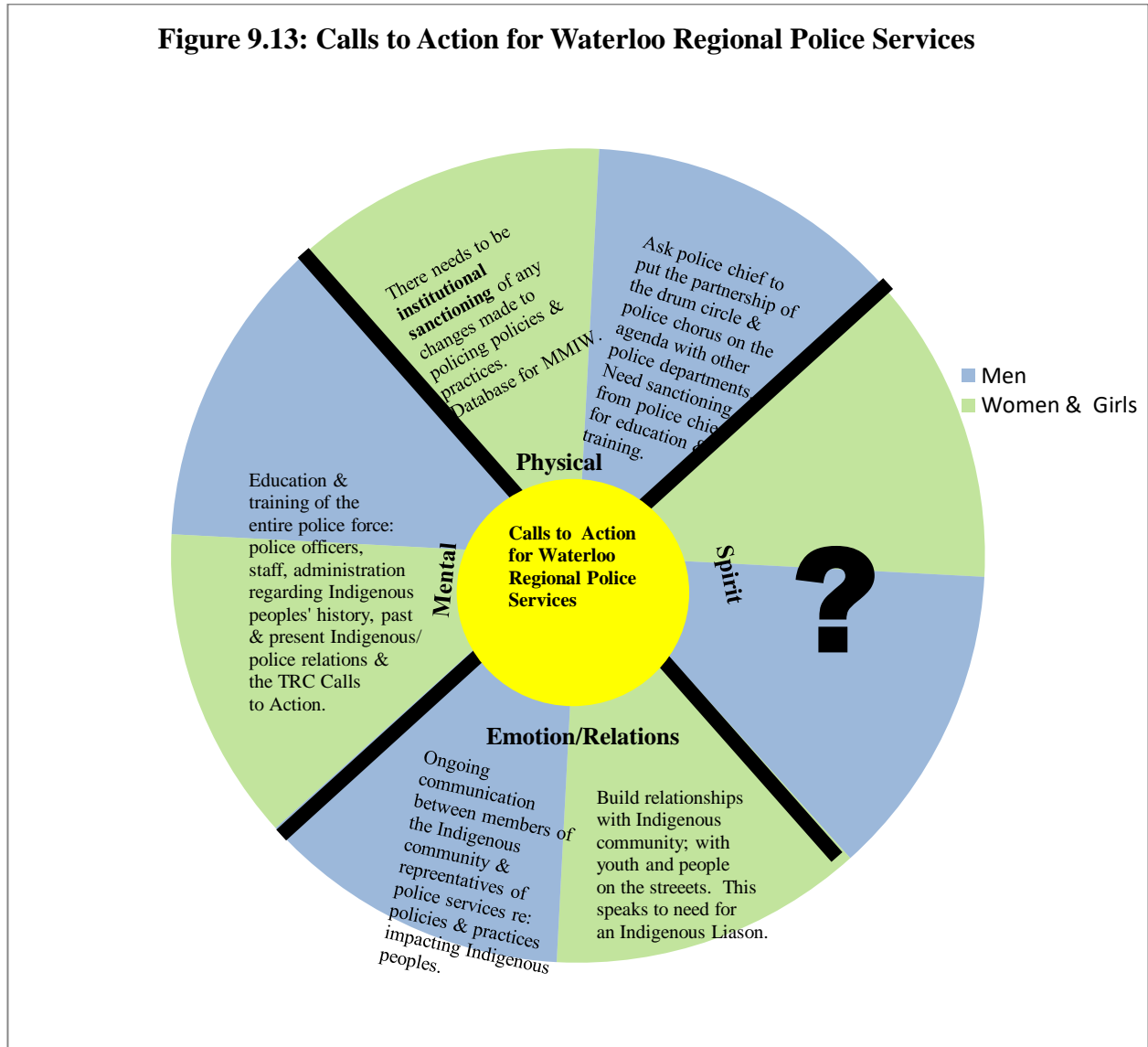
Calls to Action directed to Waterloo Regional Police Services

Figure 9.13 shows the responses of the participants to what they believe should be heard by Waterloo Regional Police Services. It is important to make mention here (as I have in other sections of this dissertation) that Waterloo Regional Police Male Chorus who represents public relations for Waterloo Regional Police Services have been instrumental with me and the drum circle making a connection with police services. It is through the chorus, which has served as a conduit or way into police services that conversations and even social gatherings have happened with police personnel and the Police Chief, Bryan Larkin. Based on the responses of the participants I determined what I believed would be the messages, or more aptly referred to as the

Calls to Action, for Waterloo Regional Police Services. I have described these Calls using the four aspects of the circle.

I want to make note that the words, Calls to Action, instead of recommendations, are the words that the women, girls and I felt should be used. Calls to Action is stronger language. These are not just suggestions (implied with the use of the word, recommendation); but a direct calling to action for change within policing services. Calls to Action is also in line with the Truth and Reconciliation Commission Final Report (2015). I want to bring attention to Waterloo Regional Police Services that #'s 30, 31, 38-41, and 57 of the Calls to Action in the TRC final report (2015) specifically require police services to address and respond with plans. These Calls to Action are explained in the conclusions of this dissertation.

Figure 9.13: Calls to Action for Waterloo Regional Police Services



Spirit – What will a genuine partnership look like?

A glaring observation in Figure 9.13 is that there are no responses from the participants with regard to Calls to Action for Waterloo Regional Police Services addressing the aspect of spirit. I have questioned if this is because of the doubts participants had (particularly the women and girls) about whether “real” change will actually happen within a system that holds so much power, public authority, and control over people, including Indigenous peoples. I have wondered if the space of spirit is left open for Waterloo Regional Police Services to reflect on for themselves

as to what kind of relationship they will forge with Indigenous peoples, including Indigenous women and girls. With leaving spirit up to them, they will have to decide just how genuine their intentions are for change and for building better relationships. I remind the reader here of the Baptist church incident (previously discussed) and how the women and girls saw and felt the genuine intentions of the men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services) for this partnership through their actions. The men were not asked to respond or take on any action. They chose action because of the genuine connection they had built with the women and girls. The Indigenous women and girls will be looking for this genuineness in Waterloo Regional Police Services' intentions behind any interactions. I want to point out that in order for the Calls to Action to be implemented in the emotions/relations, mental (learning), and physical (action) directions, the spirit of Waterloo Regional Police Service's intentions will need to be defined as this impacts all other aspects of the circle of Calls to Action and the relationships with Indigenous people, including Indigenous women and girls.

Emotions/Relations – Sustain and maintain relationships

A consistent finding throughout participants' stories is the need to build and sustain relationships; thus, short-term efforts are not an option (see Figure 9.13). This includes the need for Waterloo Regional Police Services to build and maintain ongoing connections between Indigenous communities and police services. Variations in the reasons for a sustained relationship with police services and Indigenous peoples were found in the participants' responses. The women and girls talked of the need for a designated employed Indigenous Liaison person to help build and maintain connection and relationships. The men focused on the need for ongoing communication between Indigenous communities and police personnel as well as for purpose of changing policing policies and practices to reflect the needs of Indigenous peoples.

Mental (Learning) - Commit to education and training

As can be seen in Figure 9.13, it was mutually stated by both the Indigenous women and girls and the white, Settler men that education and training of the entire police force was required. This includes: police officers, staff, administration and the police chief. While there was recognition that various police personnel have attended one-day type workshops, it was strongly felt that this was not enough as these shorter-type training components teach about Indigenous peoples and current concerns; but they are not able to delve into the deeper historic and systemic racist issues that are embedded in police thought, stereotypes and behaviours towards Indigenous peoples.

Physical (Action) – Institutional sanctioning of changes to policing policies and practices

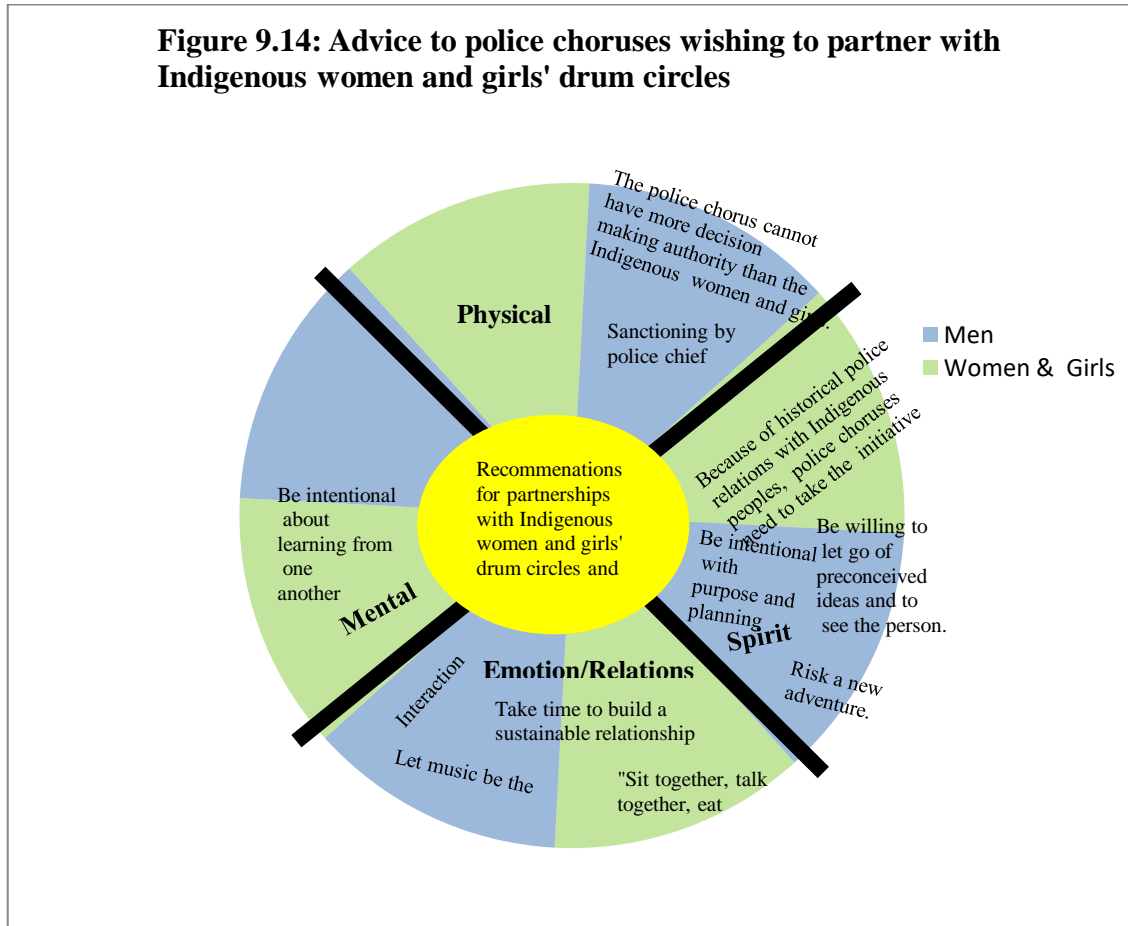
There were some interesting, yet contrasting findings between the responses of the women and girls and the men in the physical aspect of the circle (see Figure 9.13). The women and girls felt that for any real change to happen in policing there needs to be institutional sanctioning such as top level executive commitment. Thus, the police chief would be required to commit to institution-wide change. The women and girls also stated that this commitment must be documented and that there must be dollars (i.e., a budget) and designated employees assigned. This assignment would not be in addition to one's other duties, but a position specifically and solely designated to this task. It was emphasized that this assignment cannot be a short-term or workshop component; but a permanent course of action where individuals are charged with the task of ensuring adherence to the institution's commitment to changes in policing ideology, policies and practices with regard to Indigenous peoples. The women and girls also stated that there needs to be a national database that the Waterloo Regional Police Services can connect with to ensure accurate and consistent recording of murdered and missing women and girls.

The men did not speak about institutional sanctioning with regard to policing policies and practices. They did, however, speak about institutional sanctioning with regard to educating and training police personnel at all levels in the police department. The men also recommended that the police chief be asked to enlist other police chiefs' support for this kind of partnership with their police choruses. The purpose of this initiative would be to have other police choruses (i.e., representing public relations for police services) make efforts to partner with Indigenous women and girls' drum circles in their respective locales, build partnerships, and work towards connecting with police services.

Advice to police choruses wishing to partner with Indigenous women and girls' drum circles

Figure 9.14 is a response to the research question asked of participants regarding what they recommend to other choruses (i.e., who represent public relations for police services) who want to partner with Indigenous women and girls' drum circles.

Figure 9.14: Advice to police choruses wishing to partner with Indigenous women and girls' drum circles



Spirit – Show genuine intention by taking the initiative

As has been discussed in other chapters of this dissertation, it is rare that Indigenous women and girls would have a partnership with a police chorus (i.e., representing public relations for police services). When one considers the past and ongoing violence that Indigenous peoples, particularly Indigenous women and girls, have experienced by police officers and police services (Lisa Monchalin, 2016), it seems even rarer that Indigenous women and girls of a drum circle would initiate such a partnership. When considering this rarity, the women and girls recommended that the initiative to invite a singing partnership come from the police chorus (i.e., representing public relations for police services). Two reasons for this were highlighted by the women. One, that the police chorus taking the first step would show the Indigenous women and girls that the members of the chorus showed some awareness of the need to build better relations.

Two, there was a feeling with some of the women and girls that Indigenous people are often making the first move to initiate connections with Settler peoples and therefore, they would like to see Settler peoples, and in this case, police choruses (i.e., representing public relations for police services) taking the initiative.

The men recommended that police choruses interested in creating such a partnership be intentional about what they want to achieve and in the planning of events and social gatherings with Indigenous women and girls. Particularly important here is that the men recognized that the needs of the Indigenous women and girls would guide the planning. The men also discussed the importance of police chorus members letting go of any preconceived ideas that they might have had about Indigenous peoples. The men recognized that hanging onto to certain stereotypes would interfere with building genuine relationships with the women and girls. The men talked about how they can get “stuck” in doing things a certain way or they can expect that things have to go a certain way. They recommended the need for willingness to risk a new adventure, to see what could come of that new opportunity.

Emotions/Relations – Make efforts to build a sustainable relationship

It was not a surprise, in fact it was expected, that the Indigenous women and girls and the white, Settler men would recommend that putting effort into building a sustainable relationship is most important to the partnership (see Figure 9.14). The participants each had their thoughts about what would help to build the relationships. For the women and girls, “sit together, talk together, eat together” was a message strongly communicated. There was recognition that efforts made to share time, food and talk together was the way to understand one another, and that when one understands another, a caring for one another begins to happen. The recommendations from the men centered on the necessity of interactions with one another. They felt it necessary that when the groups got together for rehearsals or socials that they make an effort to interact with the

women and girls. They also stated that it is helpful to remember that the partnership has come about because of a mutual interest in music. Music, therefore, can be what keeps members coming back.

Mental (Learning) - Be intentional about learning from one another

Intentions surfaced throughout the research findings. Intentions were an important recommendation by both the women and girls and the men with regard to both groups being intentional about learning from one another (see Figure 9.14). The men recognized that they had their learning to do regarding understanding Indigenous peoples' history in Canada, the destructive government policies to assimilate Indigenous peoples, and of the ongoing injustices still happening. The men also had learning to do regarding the often negative and violent interactions police officers have had with Indigenous peoples. The learning for the women and girls was more about creating a space (perhaps in their minds and hearts) to see men and police officers with varying lens. They were able to see over time that not all men and not all police officers are hurtful and violent.

Physical (Action) – Mutual participation in decision making

The women and girls did not speak to recommendations for actions for other police choruses (i.e., representing public relations for police services) (see Figure 9.14). From knowing the women and girls and hearing their stories, I suspect the reason for this is that they did not see it as their role to tell a police chorus what to do or not do regarding taking steps. I believe that the women and girls would see this task as being unique to the context of each partnership. The men, however, felt it important to recommend to police choruses (i.e., representing public relations for police services) that they have sanctioning from their police chief so that the partnership is conveyed within police services as being supported. The men also recommended that any decision making done in this partnership must have mutual participation by both groups.

CHAPTER 10: Discussion

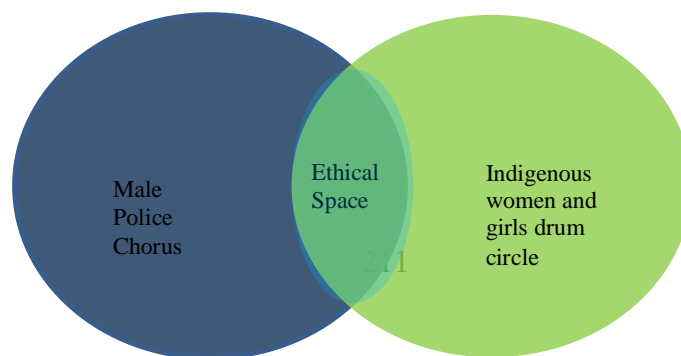
Introduction

In this dissertation I set out to seek understanding of 3 overarching research questions:

1. *Considering the truth that is part of the reconciliation process underway in Canada and specifically the truth as it relates to the history of violence and animosity between the police and Indigenous women and girls, how do gender and the colonial violence of the policing institutions influence the ethical space that is created within and between them?*
2. *How does song contribute to moving from the historical and present fractured relationships between Indigenous women and girls and the police towards reconciliation and creating new relationships based on respect for one another?*
3. *What has been the significance of this dissertation research and process to my journey of reconciliation with me, members of the drum circle and police chorus, and with how singing partnerships can foster an ethical space that can contribute to reconciliation?*

I see that my responses to these three questions lie within “what” has been created in the space between the Indigenous women and girls and the white, Settler men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services). I call this, what, the ethical space; the space that has enabled the building of a relationship. Figure 10.1 depicts the visual expression of the ethical space between.

Figure 10.1: The Created Ethical Space between the Indigenous women and girls and white, Settler men of the police chorus



The term, ethical space, is one I have become familiar with but I would say that it is not a term that participants in this research study used in their stories. I had to ask myself how I would hear, feel, know and see ethical space in the stories. As discussed in my review of the literature in Chapter 5, there are key statements that are connected with ethical space. These are: a recognition and acknowledgement that the entities have different histories, experiences and worldviews regarding the society in which they live; a conscious intention to enter into an unknown space to learn; and having a genuine intention of wanting to learn from and with the other. With these thoughts in mind I form the following discussion.

From my review of the literature there is no doubt in my mind that an ethical space exists between the Indigenous women and girls of the drum circle and the white, Settler men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services). I must say that if it was not for the creation of this kind of space the partnership of the women, girls and men would not have lasted for the, now, six years. In saying that, I caution against thinking that the work is done. In many ways, the work has just begun and the space between us needs continuing efforts. This is the same thinking that embeds the, *all my relations*, concept; meaning, that if relationships are not attended to, they deteriorate and that is when harm can happen. In entering this place of ethical space of engagement between the Indigenous women and girls and the white, Settler men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services), I begin with addressing the first question of my dissertation research.

The truth of historical, colonial, and socio-political violence between Indigenous women and girls and the police:

Knowing the truth of historical, colonial, and socio-political violence between police and Indigenous women and girls has overshadowed my dissertation from the early stages of my research to its completion. To not consider the singing partnership of the Indigenous women and

girls' drum circle and the white, Settler men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services) against this systemic injustice backdrop would take away from the gravity of current Indigenous/police relations and, hence, the need for this research study. Indeed, a question that I have been asked many times rings in my ears and in my mind, "Why would you partner with the police?" This question is often asked, by Indigenous peoples, with a tone that hints at disgust or disbelief, that Indigenous women and girls would even consider singing with a police chorus, when it is known how much violence exists between them. This question has caused me to question the efficacy of my research and if I am doing nothing more than just conducting research on two groups who sing together. After all, there is nowhere in the world that I have been able to uncover where Indigenous peoples are partnering with police (i.e., either actual police officers or those representing public relations for police services) for any kind of sustained reconciliation effort with one another. My thoughts continue, however, to travel to possibilities. What if a space could be found between these adversarial relations for something different to happen? What if engagement with one another in dialogue could lead to better understanding that then prompts changes in policing policies and practices? I have held onto this possibility throughout this research process because being part of a possibility for change is better than believing no change is possible.

In my discussion of the metaphor (see Figure 9.1) I derived for the depiction of my research findings, I drew a braid to represent the intertwining relationships between the Indigenous women and girls and the white, Settler men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services), and our journeys together so far. The visual symbols of the logos representing the two groups further define these two distinct groups and can raise doubts as to the likelihood of such a partnership existing and even continuing. During sharing circles, I heard stories from the participants of recognition of gender, identity, power and police. Not

unexpectedly, discussions of these words were more pronounced with the Indigenous women and girls than with the white, Settler men. I suspected that this would be the case because Indigenous women and girls are very aware of whom they are, their history, and that being Indigenous they could have experienced oppression, abuse, or worse – violation by men and/or by police.

As discussed in Chapter 2, there are ongoing colonial and socio-political contexts that can provide understanding for why the Indigenous women and girls and the white, Settler men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services) responded so markedly different to the research questions in this dissertation study. In many ways, the disparate responses reflect the disparity of the lives lived by Indigenous women and girls and white, Settler men; not only in Waterloo Region, but also in Canadian society, and globally (Hilary Weaver, 2009). Indigenous women and girls and white, Settler men do not live the same lives.

Delving deeply into the centre of Figure 2.1 from Chapter 2 are the roots (or theoretical explanations) behind these contexts for violence against Indigenous women and girls, and why there is an emphasis on the need for decolonizing ideological change in the policing institution. In these roots, under the purple circle, is another circle, which is green. This green circle (see Figure 2.1) when enlarged reveals the often hidden (or invisible) whiteness ideology that has legitimized and sustained violence against Indigenous women and girls. Addressing the ideological roots is critical for effective and sustained change in the policing institution (and in other societal institutions). I will begin this examination and discussion using Figure 10.2.

**Figure 10.2: Whiteness Ideology in Societal Institutions,
Including the Policing Institution**



Centre – Whiteness ideology in societal institutions, including the policing institution

Whiteness dominates in Canada (Lisa Monchalin, 2016). An understanding of whiteness can contribute to an understanding of how the construction of the ideology behind “white” has enabled intentional conceptions of colonization, racism, superiority, dominance, racial categorization, privilege and power at the individual, structural and societal levels (David Gilborn, 2006; Cheryl Matias, Kara Mitchell Viesca, Dorothy Garrison-Wade, Madhavi Tandon, & Rene

Galindo, 2014). Ruth Frankenberg (1993, as cited in Eunjung Lee and Rupaleem Bhuyan, 2013) defined whiteness as a social construction (i.e., ideology) of dominance in historical, social, political, and cultural relations. As an unmarked norm, Eunjung Lee and Rupaleem Bhuyan (2013) and Lisa Monchalin (2016) stated that whiteness is the philosophical basis, or standard, for what is normal in society and how cultures are understood, compared and differentiated (Gordon Pon, 2009). With whiteness being the norm, white people in Canada are not marked. They are not racially named (Lisa Monchalin, 2016). They do not have to be named because whiteness is, “the dominant societal norm by which other identities come to be recognized and marked” (Lisa Monchalin, 2016, p. 78).

Whiteness enabled the conception of hierarchical relationships between Indigenous and Settler peoples such as through power and gender; and then through domination and subordination. Whiteness helped to fixate conceptions about what is normal, and hence, what is not normal. Stereotypes became useful for reinforcing the dominant white narrative, and thus, maintenance of the status-quo of white society. The development of white ideology has been manifested through the federal government in the forms of: control, conquest, possession, dispossession, exploitation, dependency, oppression, and discrimination. This ideology is also manifested through the over-incarceration and over-policing of Indigenous peoples, under-protection of Indigenous peoples (particularly Indigenous women and girls), violence, and murder.

People can forget and/or not even be aware that whiteness is the norm because this ideology is so deeply embedded in everyday life that it is taken for granted (David Gilborn, 2006); and thus, it is largely unconscious. In this way, as Eunjung Lee and Rupaleem Bhuyan (2013) stated, “Everyday social relations produce and maintain European hegemony through the constructed image of Canada as a white settler nation” (p. 102).

Spirit (Intent): Colonialism, doctrine of discovery, racism, patriarchy

Whiteness is intentional. This ideology did not happen by accident in history. As noted previously, whiteness is a social construction that was created to benefit the dominant white society. Whiteness has formed the basis for colonialism and colonization in Canadian society. Specifically, the colonization of Canada was premised upon an explicitly white supremacist racial hierarchy; a belief that gave entitlement to white male Settler peoples as the rightful inheritors of Canadian lands, resources, wealth, and social and political rights (Robyn Maynard, 2017). Colonialism is not “a thing” in the past; it continues to be lived in one’s everyday experiences. Colonialism is embedded in the lives of Settler and Indigenous peoples and; thus, embedded in societal institutions (e.g., education, justice system, policing, churches, social welfare, political system, economic system) and manifested in policies and practices. It is embedded in the government systems in society including the federal, provincial, territorial and municipal levels. This embeddedness (which is largely invisible) is what has enabled Settler peoples (and the institution of policing) to colonize and re-colonize Indigenous peoples (and themselves). For many Indigenous peoples, colonial assaults frame their everyday reality (Lisa Monchalin, 2016).

Whiteness ideology enabled colonial violence to be committed against Indigenous peoples and their lands through Christianity. A papal decree (i.e., God-given right and entitlement), called the *Doctrine of Discovery*, gave presumed title of the discovery of lands to the government of the people, who came upon the land. Thus, sovereignty or justified claim to the land was declared through this doctrine (Vinnie Rotondaro, 2015; Cheryl Woelik & Steve Heinrichs, 2016). White and Christian ideology can be traced back to the 5th century to justify wars against perceived injustices of Christianity (Jennifer Reid, 2016). Ingrained in this doctrine were inherent white European assumptions about superiority, domination, inferiority, ownership, property and human beings (Lisa Monchalin, 2016). This doctrine also conveyed the authority and power that

Christianity held over people, lands and resources. This doctrine originated from a series of papal bulls (i.e., legal documents depicting the decrees) issued in the 1400's when efforts were being made through the Catholic Church to acquire new lands (and hence, resources such as gold) during the times of war between Spain and Portugal (Jennifer Reid, 2016; Vinnie Rotondaro, 2015).

Three particular doctrines proved to be instrumental to the Doctrine of Discovery that was created for the conquest and possession of land, now called Canada, and the subsequent dispossession and control of the Indigenous peoples (Jennifer Reid, 2016; Vinnie Rotondaro, 2015). One was the Doctrine of Romanus Pontifex in 1436. This doctrine pertained to the right of domination over the Guanche people (i.e., Indigenous peoples of the Canary Islands) and Canary Island by the Crown of Castile (i.e. a medieval state in the Iberian Peninsula) in Spain. Two, was the Doctrine of Dum Diversas in 1452. This doctrine pertained to the right of the Portuguese Crown to “invade, capture, vanquish and subdue all Saracens (i.e., Those who were Arabs and Muslims.), pagans and other enemies of Christ, to put them into perpetual slavery, and to take away all their possessions and property” (Jennifer Reid, 2016, p. 15; Vinnie Rotondaro, 2015, p. 3b). Third, was the Doctrine of Romanus Pontifex in 1455. This doctrine pertained to the right to seize non-Christian lands in parts of Africa. This doctrine gave legitimacy to enslaving non-Christian people. The Doctrine of Discovery in 1493 called, *Inter Caetera*, which applied to the Americas, provided for the right to “full and free power, authority and jurisdiction over every kind” (Jennifer Reid, 2016, p. 15; Vinnie Rotondaro, 2015, p. 3b). These papal bulls put into doctrine, a license of authorization to dehumanize and dominate non-Christian peoples throughout the world; including Indigenous peoples in Canada. The doctrine is what has provided rationalization for white settler authority and presence on the stolen lands (Lisa Monchalin, 2016).

It is interesting, albeit devastating, that while the papal bulls were developed primarily by Spain, Portugal, England, France, through the Roman Catholic Church; for the explicit purpose to

steal land and declare war against all non-Christians, no European state contested this doctrine or the beliefs associated with it (Lisa Monchalin, 2016). This widespread complicity demonstrates the pervasiveness of whiteness and by extension, Christianity, as the presumed norm.

Furthermore, this doctrine, presumed to be canon law, became a principle of secular law globally (Jennifer Reid, 2016). The doctrine of discovery is embedded in the Canadian justice system and it is this doctrine that has created and sustained impoverishment of Indigenous peoples and obstructed settlement of outstanding land claims (Jennifer Reid, 2016). This doctrine impedes Indigenous peoples' ability to claim Indigenous title to their historical lands and it has provided the justification for the federal government of Canada to create racist policies to assimilate, if not eradicate Indigenous peoples (e.g., Indian Act, Enfranchisement, Indian Residential Schools).

Whiteness is manifested through racism (Janet Helms, 2017). A survey of the literature reveals many definitions and perspectives of racism (e.g., Katherine Barber, 2001; Richard Delgado & Jean Stefancic, 2001; Saffron Karlsen & James Nazroo, 2004; Laurence Parker, 2015). It is generally recognized in its simplest terms that racism refers to an ideology of the superiority of a white race and white ideology over others. Just as with whiteness and colonialism, it is difficult to see the structural inequalities that have been created and which perpetuate racism through routine everyday practices (Philomena Essed, 1991; Michel Foucault, 1980; Laurence Parker & David Stovall, 2004). Racism is particularly dangerous when these everyday practices are lived by racialized peoples; but not seen (or racism is denied) by white Settler peoples.

Patriarchy (i.e., a society controlled by white men) is a manifestation of whiteness. The ideology of patriarchy is closely aligned with Christianity and an understanding of the Creator, who is a white male, is the central authority figure in Creation, and who stands above all others (Kim Anderson, 2016). The pope, who issued the decrees of doctrines, was a white male and he must have held considerable power and authority to issue such decrees for discovery, wars, and

domination. As previously stated, the evidence for this male-dominated power and authority is revealed in the complicity of European nations to propagate this same ideology in their colonial conquest and seizure of new lands and peoples. The colonizers purposefully targeted (i.e., marked) Indigenous peoples in their efforts to conquer and seize new lands (Andrea Smith, 2008). Because Indigenous peoples did not have hierarchical social structures, the colonizers saw the necessity of instilling patriarchy and heteropatriarchy (i.e., dominance of heterosexual males and authority over heterosexual women and other sexual orientations in society) as the norms in society, as ways to gain authority and control over them (Robyn Bourgeois, 2018; Andrea Smith, 2008). A significant point here is how conscious it was for the colonizers to use, “gender violence as a tool of colonialism and white supremacy” (Andrea Smith, 2008, p. 312). From the colonizers’ efforts to clear the land of Indigenous peoples to make way for settlement and extraction of resources, there were many massacres accompanied by sexual mutilation and rape. The colonizer’s use of sexual violence perpetrated on Indigenous peoples was a way to “seal” their inferiority and helplessness, and make way for colonization. Andrea powerfully described this state of violation as rendering the Indigenous peoples as, “inherently rapable, their lands inherently invadable, and their resources inherently extractable” (p. 312).

Emotions/Relations: Colonized Indigenous/Settler relationships based on: gender and power hierarchies, domination, superiority and inferiority

David Gilborn (2006) defined white privilege as the enjoyment of advantages by people, who identify as white. While white people may enjoy these privileges, they may not necessarily recognize these privileges as advantages because it is normal to expect them (Lisa Monchalin, 2016). This invisibility of white privilege to white people necessitates uncovering the roots that explain and sustain this privilege (Zeus Leonardo, as cited in David Gilborn, 2006). By examining

whiteness (rather than merely white privilege), the ideology of supremacy and the exercise of power and domination are revealed (David Gilborn, 2006; Laurence Parker, 2015).

Whiteness, patriarchy, and heteropatriarchy are all rooted ideological expressions for what is considered normal in a colonial society and they generate invisible white privilege. The creation of the superiority of whiteness inevitably creates the artificial social construction of polarities and, therefore, hierarchies of people. This was described by James Youngblood Henderson (2000), “The colonists created new hierarchies and governments that believed in the absolute superiority of Europeans over the colonized, the masculine over the feminine, the adult over the child, the historical over the ahistorical, and the modern or ‘progressive’ over the traditional or ‘savage’” (p. 72). From their own white ideology, European settlers learned to see the Indigenous peoples as lesser beings and as obstacles to their settlement and civilization of the lands.

I want to mention here the striking contrast in explanations that the Indigenous women and girls and the white, Settler men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services) discussed for the emotions they experienced in this dissertation study. The contrast in explanations could be interpreted in terms of white privilege and the invisible nature of whiteness that reflect the lives of the white, Settler men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services). The women and girls were cognizant that the men of the police chorus were white, male, Settler, and associated with police services. They were also aware that police officers are most often white, Settler, and men who hold and represent power and authority. Many of the stories of the women and girls were preoccupied with feelings of anger, mistrust, violated, sadness, abandoned, closed, fear, and doubt in connection to their previous negative, abusive, and/or violent encounters with men; and with men of a police force. With the Indigenous women and girls connecting with the white, Settler men of the police chorus (i.e., representing public relations for Waterloo Regional Police

Services) for this singing partnership, it is understandable and sadly, not surprising, that they felt these emotions. Gendered-violence is all too commonly experienced by Indigenous women and girls (e.g., Kim Anderson, 2016; Robyn Bourgeois, 2018; Maya Ode' Amik Chacaby, 2018; Elizabeth Comack, 2012; Human Rights Watch, 2013, 2017; Lisa Monchalin, 2016; Patricia Monture-Angus, 1995; Native Women's Association of Canada, 2010, 2016; Pamela Palmater, 2016; Leanne Betasamosake Simpson, 2018; Hilary Weaver, 2009). While the white, Settler men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services) experienced some of the emotions, there was an absence of anger, mistrust, discussions about trust, and feeling violated. The absence of these emotions could be explained by the seemingly natural place that white men, power and authority hold in colonial society.

Being a white male in the current hierarchical structure of Canadian society holds power. It is this power that enables white heterosexual males to formulate and maintain the rules for determining who has access to what whiteness can offer and at what level (Janet Helms, 2017). Most often, white heterosexual men are the ones found in societal institutions in positions of authority. Since positions of authority hold power, they are unlikely to question the authority and power within these institutions. For white, heterosexual men, being the authority and following the authority is status quo. Adding to this inherent power and authority that goes with being a white male, is that the men of the police chorus represent public relations for a policing institution, that holds much power and authority in society. When the men were clothed in full police uniforms, there was no doubt among the Indigenous women and girls that the men were the police. The uniform, itself, conveyed the power and authority associated with police officers. I suspect that these heteropatriarchal qualities (e.g., white, male, possessing authority, power, representing police services) could be some of the reasons for the men not fearing their safety, not being concerned about being able to trust; or not having mistrust or concerns about being violated. Their

social locations in society carry authority and a sense of naturally feeling safe, that their safety may not have been consciously questioned. Typically, a white, heterosexual man would never have to question his safety or be concerned that he would be followed by someone who could threaten his life, and/or be stopped, or be under surveillance by the police.

Power was not a word that the white, Settler men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services) mentioned; yet it was a word familiar to and used by the Indigenous women and girls. For the reasons stated above, it is likely that power was embedded in the men's lives and, therefore, it may not have been in their consciousness to think about or discuss in the sharing circles. The women and girls, on the other hand, acknowledged that the police in society are the authority and that they have power that can hurt or help. They questioned if the police system could change (i.e., improve relations with Indigenous peoples) because of the authority they hold in society. In sharing about this topic, they talked about the *blue wall* and the power it holds among police officers to "stand up" for one another. It was questioned if this blue wall could be penetrated when it came to standing up for integrity, even if it meant standing against a fellow officer.

The word, "expectation," also marked a striking difference between the Indigenous women and girls and white, Settler men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services) with regard to feeling respected. Likely connected to the women and girls' preoccupied feelings about anger, mistrust, trust, violated, sadness, abandoned, closed, fear and doubt; some expressed gratitude for being respected by the men. This is a significant remark. The expression of gratitude for being treated a certain way gives the impression that it was not a "given" that the women and girls thought that they would be respected. It was as if they expected that they would be disrespected by the men. This experience

may be closely connected to the expectation among many Indigenous women and girls (in society) that they will experience racism and gendered violence from the police (Pamela Palmater, 2016).

For the white, Settler men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services), the expectation regarding respect was experienced differently. The patriarchal privilege that white men enjoy in society likely contributed to the men of the police chorus (who are white men), not mentioning an expectation that they would be respected. It could be that entitlement was a given for white, Settler men in society, that they would be respected. It was not apparent that questioning or doubting that they would be respected was given deliberate thought. Perhaps evidence for this natural expectation was revealed in the men's lack of discussions around safety, fears, trust and mistrust.

Mental – Learned Norms: Settler normativity, universalism, stereotypes

When a certain discourse is collectively told, relied on, and then “held up as ‘truth,’ its power rests on people believing, internalizing, and acting on it” (Lisa Monchalin, 2016, p. 78). This is the pattern that contributes to normativity and universalism in Settler society. As Lisa further stated, “When people begin to internalize and act on these beliefs, a discourse becomes an understanding of ‘the way things are’” (p 78). Thus, people in the society are socialized to adhere to the rules that express whiteness as the norm (Janet Helms, 2017). There is an understanding that, “[T]he sum of European learning is established as the universal model of civilization, to be imitated by all groups and individuals” (James Youngblood Henderson, 2000, p. 65). Since the discourse that is internalized must be reinforced in order to keep that discourse going, a certain frame of rationale is used. For example, as James notes, the efforts of the colonizer to banish Indigenous identity, nationhood, rights and treaties from mainstream history and law and replace this narrative with an alternative one such as there being only two founding nations (i.e., English and French) in Canada, was a way to silence the narrative of dominated Indigenous peoples.

A strategy that serves to reinforce normativity and universalism is the use of stereotypes. Stereotypes carry the narrative of the dominant white culture, which is designed to separate white people from the other. The perpetuation of stereotypes is useful to the colonizer (Kim Anderson, 2016) because they serve to reinforce and protect whiteness and the dominant narrative. These stereotypes are based on believed truths; but, which are actually fallacies about a person or peoples. Stereotypes are dangerous because they can “feed violence and all forms of oppression” (Hilary Weaver, 2009, p. 1558). Not only is a stereotype harmful to the recipient, it serves as a diversion away from consciousness about whiteness, colonization, and racism and the harm that these ideologies cause. In this way, stereotypes reinforce the status quo in society.

Elizabeth Comack (2012) discussed how the stereotypes of Indigenous peoples in the past cast them as “savage, inferior, child-like” (p. 79) who were, “in need of a civilizing influence and paternal benevolence” (p. 79). In the present, Indigenous peoples are cast as, “welfare recipient, drunken Indian, criminal ‘Other,’” (p. 79) who are, “in need of heightened surveillance and control” (p. 79). Specific stereotypes connected to Indigenous women were Indian princesses (i.e., who were perceived as wanting to be rescued from their savage life by a white man) and Indian squaws (i.e., who were viewed as uncivilized, sexually promiscuous, and dirty). Hilary Weaver (2009) noted that the word, “squaw,” is a highly offensive term that is often equated with a woman’s genitals (p. 1559). I also see that this term sexualizes and objectifies Indigenous women by making reference to the physical part of their anatomy. It is important to note that these words, used to describe Indigenous men and women, were created by white men and revealed the violent relationships white men had with them (Hilary Weaver, 2009).

Connecting these stereotypes to colonial gender violence, Kim Anderson (2016) described the creation of the stereotypical image of the Indian princess, being rescued by a white man and then being in a consensual relationship with him, as a way to uphold colonizer entitlement to the

land. The Indian princess was also akin to, “an erotic image of the Native female as “new” territory to be conquered” (p. 81) and hence, the entitlement of the white man to “discover” this new territory. The image of the squaw was used to justify the violence that was considered as inevitable in the colonizing process. While the Indian princess was believed to be willing and available for the white man; the squaw was associated with resistance to colonization, and seen as the uncooperative one. These stereotypes of Indigenous women justified violence, in the name of colonization.

Importantly, Hilary noted that the construction of a binary (or category) of Indigenous women, as either princess or squaw, leaves no room for seeing Indigenous women with varied qualities. I also want to note how there is an absence of reference to the gendered word, “woman” in these stereotypes. There is princess and squaw; but there is no woman. Not using, woman, is a purposeful way of not seeing gender (i.e., not seeing that Indigenous women are indeed, women, and human beings). Not using, woman, is also a way of dehumanizing Indigenous women (i.e., seeing Indigenous women as less than human and as sexual objects).

This discussion on the willful non-use of a gendered word, woman, prompts me to consider why the white, Settler men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services) in my dissertation study consistently used the words, “lady,” and “ladies” to refer to the Indigenous women in our drum circle; and rarely, woman or women⁴⁹. The men’s use of these words caught my attention because we women refer to ourselves as women, and not ladies. In 1963, Cecily Raysor Hancock recognized and distinguished societal use of the words, women and ladies, as not meaning the same thing. Explaining her views from the perspective of social etiquette in the 1960’s, Cecily explained that lady was used to refer politely to women perceived to be “social inferiors” (e.g., cleaning lady, sales lady) (p. 234). She noted

⁴⁹ “Women” is used one time when Katherine is re-telling her story of what Allan said to the Deacon of the Baptist Church.

that those who were considered equals or superiors, were referred to as, women. An interesting point she made was, “[T]he more elaborately the person in question is described, identified, and removed from the class of unknown females, the more likely she is to be a woman, rather than a lady” (p. 234). I could not help but think that Cecily’s words were almost saying that to be seen as a woman, meant being seen as a human being. Cecily did not acknowledge that white society had defined what made a female a lady, or a woman. As a white woman, it is likely that this whiteness and hierarchy of lady and woman was invisible to Cecily.

More recently, Elizabeth Cralley and Janet Ruscher (2005) ascribed the adjectives of trivializing and patronizing to lady and “girl.” While the authors acknowledged that woman is more commonly preferred in society, they recognized that context can affect use of these words. For example, romantic partners can be described as boyfriend and girlfriend. In polite public settings, people may be referred to as ladies and gentlemen. The authors stated, however, that gender bias exists to varying levels in men. In a study they conducted, it was found that men who were measured as having higher expressions of sexism tended to use lady and girl to refer to women. The authors noted that the use of these words suggests a perception of women being low in dominance, and high in warmth (i.e., a sexist perception of what women are supposed to be).

I believe that the white, Settler men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services) did not intentionally mean to harm or disrespect the Indigenous women in the drum circle by their use of the word, ladies. I do, however, see that their consistent use of this word and rare use of, women, likely suggests the inherent patriarchy and heteropatriarchy that is their lived experience; yet invisible to them. Thus, it may be that the men have learned to see women whom they do not know well or who remain outside the periphery of their inner contacts as ladies. A deeper analysis could be that the men (who are of the dominant white culture) have unconsciously inherited a whiteness stereotype of Indigenous women; as not

quite women or not quite human beings worthy of being called women. It is also quite possible that with the men living their whiteness, they have unconsciously inherited conceptions of categories of females being women or ladies (as discussed by Cecily Raysor Hancock, 1963). As a result, they have not questioned their use of the word, ladies.

As has been indicated elsewhere in this dissertation, colonization changed the roles of Indigenous women (and men) in their families and communities through such colonial federal government policies that created reserves, the Indian Act and the Indian Residential Schools. Patriarchy, heteropatriarchy, and gender and power hierarchies have dominated Indigenous families and communities. These ideologies have disrupted nearly everything about Indigenous culture such as: connection to the land, identity, language, ceremony and economic, social, and political ways of governing their communities. As a result, many Indigenous peoples have experienced spiritual, emotional, mental, and physical challenges and intergenerational trauma. Indigenous peoples continue to be blamed for their experiences of poverty, homelessness, violence, rape and addictions; as opposed to recognition that systemic reasons perpetuate these experiences (Pamela Palmater, 2016). Connecting this discussion specifically to Indigenous women, the demeaning and dehumanizing stereotype of the dirty squaw enabled the colonizer to blame Indigenous women for such issues as poverty, poor parenting, sexual activity, and sexual violence (Kim Anderson, 2016). Blaming the Indian squaw has blinded the colonizer from seeing the deeper systemic causes.

Two more areas that significantly impact the stereotypical beliefs pertaining particularly to Indigenous women are the media and popular culture. Who and what is considered newsworthy are constructed and filtered through a predominantly Eurowestern, white, heteropatriarchal lens (Frances Henry & Carol Tator, 2006 as cited in Kristen Gilchrist, 2010). In a comparative study of local press coverage of Indigenous and white women who were missing, murdered, or victims in

any capacity, Kristen Gilchrist (2010) found significant disparities. White women were mentioned six times more often than Indigenous women in stories where they were victims in any capacity. Word counts of the various articles pertaining specifically to missing and murdered women revealed incredible disparity in the coverage. There was a total of 135,249 words across three articles about white women and a total of 28,493 words across three articles about Indigenous women. This represents about a four to one word count for white women. Disparities were also found with photographs used in news stories. The photos of white women were large, centrally placed, and typically included family members. Other images were often included such as: community searchers, family members mourning, and sketches of suspects. The photos of Indigenous women were typically small (such as a passport size), not often centrally placed, and rarely included family members. Kristen Gilchrist (2010) noted that there was typically an absence of any visual imagery about the scene, family or suspects. While I have only provided one article for discussion, Kristen conducted an extensive literature review, seeking to understand disparate media coverage of Indigenous women in regards to such aspects as: how Indigenous women were portrayed in the news, how reporters interpreted the victim circumstances of the Indigenous women (i.e., describing circumstances but not connecting to broader systemic issues), what constitutes news, what is not reported, and what is newsworthy. Kristen concluded that racial bias operates in the Canadian press. The press could be an important means to alert the Canadian public to the violence, and missing and murdered Indigenous women. Tragically, whiteness prevails. Kristen Gilchrist (2010) stated: “The lack of coverage to missing/murdered Aboriginal women appears to suggest that their stories are not dramatic or worthy enough to tell, that Aboriginal women’s victimization is too routine or ordinary, and/or irrelevant to (White) readers” (p. 382). A society, or the media, that sees violence perpetrated against Indigenous

women and girls as too routine to be newsworthy is sickening and abominable, and it is an indication of the entrenched nature of whiteness that normalizes such atrocities.

I have previously discussed the stereotypical images of the Indian princess and Indian squaw. These images are portrayed in popular culture. One example of the image of an Indian princess is the Disney film called, “Pocahontas.” This film is not the love story it pretends to convey. Pocahontas was 10 years old and she was taken by a white man who was 27. This is rape! The objectification of Indigenous women and girls and the lack of attention given to their lives in the media and popular culture reinforces the dehumanization Indigenous women’s lives and makes their exploitation easier (Lisa Monchalin, 2016).

Physical: Manifestation of white ideology

The manifestation of colonialism, created from white ideology, is colonization and racism. Since early contact, European Settlers seized control of the lands and peoples. Violence became necessary for conquest, possession, and exploitation of the lands, resources and Indigenous peoples, because Indigenous peoples did not surrender to European, white colonial ways. In Chapter 1, I discussed that Arthur Manuel and Ronald Derrickson (2017) saw the manifestation of colonialization as: the dispossession of Indigenous peoples from their original lands; the creation of dependency of the people on a foreign land and system of sustenance, governance, and law; and the creation of oppression that has resulted in extreme and perpetual impoverishment on the land, and in health, education, housing, infrastructure, economy and self-government. These impoverished conditions make the people more susceptible to disease and death (Lisa Monchalin, 2016). These actions are all racist and discriminatory because they have been inflicted on peoples because they are Indigenous.

Manifestation of systemic racism and continuing colonization of Indigenous peoples is widespread (Lisa Monchalin, 2016). Here are a few more examples: the funding allocated to

education on reserves has not kept pace with the funding allotted to provincial schools. The minimum standards for infrastructure in such areas as: housing, water quality, and education are guaranteed under legislated frameworks for non-Indigenous citizens in provinces, territories and municipalities. There is no such minimum standard legislated for First Nation communities. The creation of the Indian Act defines who qualifies to be a status Indian. There are no other peoples in Canada who have this imposed legislation. Not only is this legislation racist, it is sexist. Patriarchal laws made the identity of the woman dependent on her husband until 1985. Importantly, the creation of this legislation defined an Indian, using whiteness, colonial and patriarchal ideology. Manifestation of systemic racism and colonization is also seen with the discrimination and violence perpetrated against Indigenous peoples; particularly Indigenous women and girls (Robyn Bourgeois, 2018). Violence is also perpetrated against original Indigenous lands. Manifestation of systemic racism and colonization is also seen within the justice system with the over-representation of Indigenous peoples in prisons; and in the policing institution with over-policing, under-protection, and violence towards Indigenous peoples (Robyn Bourgeois, 2018; Elizabeth Comack, 2012; Human Rights Watch, 2013; 2017; Lisa Monchalin, 2016; Patricia Monture-Angus, 1995; Pamela Palmater, 2016). Whiteness ideology and colonization have legitimized racist objectification and dehumanization of Indigenous women; thereby, facilitating a violent pathway to exploitation and in many cases, their death (Lisa Monchalin, 2016; Pamela Palmater, 2016).

There is an aspect of the manifestation of white ideology that I want to emphasize here because of the insidious nature of whiteness to remain hidden from white people's consciousness in today's society; yet it can have incredibly harmful impact on Indigenous peoples. This is Settler ignorance. White people do not typically know or think about the whiteness ideology that they have inherited from their ancestors. It is out of their consciousness; mainly because they do not

need to think about being white, as white is the norm. It is not in their consciousness to question the knowledge and ideological ways in which they have been raised. It is not in their consciousness to think that their lived experiences, everyday, could be hurting those who are not white; and more specifically, those who are Indigenous.

In my dissertation study, I found that the Indigenous women and girls had no question as to their identity and them recognizing that being Indigenous was something that separated them in society. As noted previously, the women and girls also recognized that they were separated by gender, identity and power from the men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services); whom they saw as white, Settler, and representing police officers. In contrast, the men's discussions did not, for the most part, include this same kind of acknowledgement or awareness about their identities (i.e., as white, Settler, and representing male, power and police). While there was some acknowledgement by the men that they represented police services and that this could impact the women and girls, there was little discussion from them of how they thought the impact might be felt. Similarly, there was little acknowledgement of the men seeing themselves as white and Settler. The Indigenous women and girls knew that their identities and experiences in society were because of colonization, racism, discrimination, oppression and violence. While the men, on the other hand, have lived whiteness and colonization; it is quite likely that they have not experienced harmful outcomes of being white and colonized because the manifestations of whiteness and colonization favour white peoples. This is particularly so for white men. In addition, with the men being male and white, it is quite likely that they have not experienced racism, discrimination, oppression and violence. The lived ideologies of whiteness have insulated the men from being able to see how whiteness and colonization have created such tragic injustices and violence for Indigenous peoples; particularly

Indigenous women and girls. The experiences of the Indigenous women and girls and of the white, Settler men are common in Canadian society.

Whiteness and Settler ignorance impact the reconciliation process underway in Canada and decolonization of people and societal institutions; including the policing institution. When white Settler peoples hear for the first time about the historical relationships and about present day interactions and injustices between Indigenous and Settler peoples, they are often astounded and they say that they did not know. This is a whiteness and colonial phenomenon that explains the ongoing state of affairs for many Settler peoples (Paulette Regan, 2010). White colonial ignorance was manifested by the white, Settler men who participated in this research study. The men admitted that before this singing partnership, they were largely unaware of Indigenous peoples and their history and of the systemic injustices they continue to experience. They attributed the problems that Indigenous peoples face (e.g., addictions, poverty, unemployment, homelessness) to personal failings. Although the TRC (2015) has brought more public attention to Indigenous peoples and the systemic and structural injustices they have had endured, there continues to be ignorance, disinterest and racism among many Settler peoples and, hence, within societal institutions. As has been previously discussed, it can be very unsettling to learn another narrative, than the one in which one was raised. Learning a new narrative has implications for oneself, as a white Settler and this may not be something one wants to address.

As noted by Paulette Regan (2010) the journey of decolonization (and reconciliation), begins with understanding one's history. This refers to oneself and one's ancestral roots and the history of this nation that includes Indigenous peoples. As has been discussed in the preceding pages, the narrative that Settler peoples largely have had of the settlement of Canada and of Indigenous peoples is the story that they have been socialized to believe through white colonial ideology. This ideology seeps into white colonial institutions, such as education and policing;

which then reinforce this story. The stories Settler peoples have told themselves have enabled them to justify seizing Indigenous lands and resources and creating policies that run counter to treaty relationships (Paulette Regan, 2010). These stories have legitimized Settler peoples, including police, to dispossess, control, violate, abuse and discriminate against Indigenous peoples; particularly Indigenous women and girls.

As I close this discussion that has revealed the theoretical roots that explain the perpetuating violence against Indigenous women and girls and why there is the need for decolonization in the policing institution, I have a few last thoughts for consideration.

Colonization is not necessary or inevitable for a people to live well. Neither is social hierarchy, as evidenced by the historical lack of this structure in Indigenous communities (Andrea Smith, 2008). As has been discussed, whiteness is at the centre of all aspects of life in Canada and it is whiteness that must be made visible to dominant white society, and deconstructed, if there is to be a transformed change towards decolonization and reconciliation. A critical step in decolonization is ending gendered violence (Kim Anderson, 2016). This violence is systemic and it is embedded in Canadian white colonial society and manifested in Canadian institutions, including the institution of policing. The violence is not just crimes that need punishment; but a much more insidious indication of the Settler ideological phenomenon that allows Indigenous women to be seen as inherently rapable and murderable.

Contribution of song to reconciliation and creating new relationships:

I have learned from the Indigenous women and girls and white, Settler men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services) that their hope for change in the violent relationships between Indigenous peoples and police officers is what has motivated them to stay with this partnership. This is not to say that this journey has been easy. In fact their stories reveal many doubts, questions and apprehensions. The question that continues to be in their minds and my mind as well is what they have been asked by Indigenous and Settler peoples, “Why would you partner with the police?” Hope for justice in the relations between Indigenous peoples and the police is what the participants and I wish for. Justice means that police services commit to fulfilling numbers: 30, 31, 38-41, and 57 of the TRC Calls to Action (discussed in the Physical (Action) aspect of this chapter) that are specifically directed at policing and the justice system. By fulfilling these Calls to Action, a new way of relating between Indigenous and police services will have to take place.

With regard to how song impacted this partnership, I admit that my own thoughts about this research question frequently receded to the back of my mind. There seemed to be little open discussion in all of our years together about the impact of song. Little discussion of song was similarly found in this research study. When song was mentioned, the stories primarily came from the men. I suspected that the sparse mentioning of song by the women could be attributed to the embeddedness of song in their everyday lives that they may not have given thought to song being a distinctive feature of this partnership.

Despite that song did not emerge as a prominent point in participants’ stories, I contemplated the meanings of song by what was not said; but sung between us. A pattern started to emerge, and of course, I have expressed this pattern in yet another circle (see Figure 10.3). I will begin this discussion in the east part of the circle, with spirit, and work my way clockwise to

the north. In the centre of the circle, I have placed a smaller circle indicating ethical space.

Although ethical space will be a central component of my third research question, I thought it necessary to show its presence here. Ethical space was not a word that the participants used; but I heard, felt, and saw its creation and enactment through song. It was through song that participants learned how to be with one another, how to choose songs, how to talk and relate to one another and the audiences we sang with, and how to be respectful and accountable to one another. It was song that enabled an ethical space to grow between us.

Figure 10.3: The Meaning of Song



Spirit – Song is a bridge (to something more)

As previously discussed, all cultures have something recognizable as song (Brydie-Leigh Bartleet, 2016; Caroline Bithell 2014; John Blacking, 1973; Ian Cross, 2005; Lee Higgins, 2012). Songs are sung for many purposes and on many occasions. The songs of our Indigenous women

and girls' drum circle are largely about Indigenous peoples; all our relations in the human and natural world; are sung to honour spirit and to heal; and to create awareness, build social movements and challenge colonial politics (Kathy Absolon-King, personal communication June 1, 2018; Susan Aglukark, n.d.; Catherine Sewell, 2001; Buffy Sainte-Marie (Friend, 2018); Polly Walker, 2010). Indigenous songs are sung using specific Indigenous languages and Indigenous use of certain vocables such as a *Women's Honour Song* called (Anishinaabe Kwe, unknown author, n.d.)⁵⁰ and *Strong Woman Song* (Maggie Paul, n.d.)⁵¹. In more recent times, English words have been set to a few Indigenous rhythms. One example is a song Indigenous peoples sing as a result of colonization and are now reclaiming their power. This is called the *Power Song* (unknown author, n.d.) (see Appendix K).

The police chorus (i.e., representing public relations for Waterloo Regional Police Services) typically sings songs of Euro-Western origin, with varying themes, and are sung in the English language. Examples are *Bridge Over Troubled Water* (Paul Simon, 1970) (see Appendix K), *One Small Step* (John Butler, 2008), *Sailing* (Gavin Sutherland, 1972), and *Hymn to Freedom* (Oscar Peterson 1962).

In our partnership, I saw song as a bridge (or perhaps a conduit, medium, door, or pathway) that brought the Indigenous women and girls and the white, Settler men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services) together. Without a common interest of song and knowing the history and present actions of police violence and harmful interactions with Indigenous peoples, I question if I ever would have had a reason to want to connect with a chorus associated with the police. I believe that song became a catalyst to prompt me to inquire with the chairman of the police chorus (i.e., representing public relations for

⁵⁰ Anishinaabe Kwe is a well-known Anishinaabe song that honours Indigenous women, in particular, but also all women.

⁵¹ Strong women is believed to have been created by the Native Sisterhood incarcerated at the Kingston Penitentiary. There are varying interpretations of the song but all meanings come back to singing for the strength of women.

Waterloo Regional Police Services) about singing together. It seems common sense that when one loves to do something one is looking for avenues of expression. Albeit not without apprehensions, the chorus presented itself as one such option for expression of song.

An acknowledgement was made by a few of the white, Settler men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services) that song was what brought the two groups together. Harry highlighted this when he stated,

The most obvious commonality is the wanting to sing. There's nobody in the world that doesn't like song. The fact that we are a police chorus and we like to sing and the girls like to sing; that's the kind of a commonality that makes it work.

Geoff similarly stated,

Singing is like this universal [tool]. It brings everybody together, it makes people smile, it makes them cry, it's an emotional roller coaster; it can be, especially if we're good at it. We just have fun with it...That's why we're together. Because of music.

Discussed in Chapter 6, the arts are a wonderful way of bringing people together and raising public consciousness about social and political issues, such as the reconciliation process underway in Canada. The arts can convey messages, prompt questions and disrupt status quo thinking about something in a way that invites engagement and discourse without imposition (Gabrielle L'Hirondelle Hill & Sophie McCall (2015)). The arts can disrupt how Indigenous and Settler peoples have known each other. In the case of our partnership, song has disrupted how Indigenous women and girls and the police chorus (i.e., representing public relations for police services) see one another. This disruption is what is behind the annual Bridging Communities through Song concert that is sung for audiences.

Song and the presence of Indigenous women and girls singing with the police chorus

(i.e., representing public relations for Waterloo Regional Police Services) disrupted thoughts and feelings and posed internal conflict and anger for an Indigenous woman. As previously discussed, our two groups sang at the Mush Hole Project at the Mohawk Institute Residential School in Brantford, Ontario. After our singing was done and some of us women were standing near the sacred fire, I saw this woman coming towards me. Her face seemed to express anger. She came up to me and another woman and told us that she did not want to stay when she saw those men (i.e., referring to the police chorus whom she presumed to be police officers). It was evident in her words that she, as a residential school survivor, had negative experiences and perspectives of the police. As she continued to talk her facial expression changed and she began to tear up. She said that something changed in her thoughts when she saw how the Indigenous women and girls and the men of the police chorus looked at one another when they sang. She said that she saw hope. Two known adversaries singing with one another disrupted this woman's known perspective of the police, and it seemed from her words that room was created for something else.

While song may have been the commonality and, thus, provided a bridge (or conduit) that brought our music groups together; song alone was not what cemented this partnership. Herein, I contemplated how song was a bridge or conduit to communication.

Emotions (Relations) – Song is a bridge to communication

You'll Never Walk Alone⁵²
*When you walk through a storm
Hold your head up high
And don't be afraid of the dark
At the end of a storm
There's a golden sky
And the sweet silver song of a lark*

*Walk on through the wind
Walk on through the rain
Though your dreams be tossed and blown
Walk on, walk on
With hope in your heart
And you'll never walk alone*

*Walk on, walk on
With hope in your heart
And you'll never walk alone. You'll never walk alone.*

Song communicated heart felt words and feelings between the Indigenous women and girls and the white, Settler men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services). I have discussed in this dissertation the racist actions of the Deacon of a Baptist church who told us to take our drumming and leave the church. I have also discussed the actions of the police chorus (i.e., representing public relations for Waterloo Regional Police Services) to cancel their membership at that church and to find an Indigenous friendly location for our rehearsal before an upcoming concert. These actions communicated a message to our drum circle that the police chorus (i.e., representing public relations for Waterloo Regional Police Services) not only supported us with words, but with their actions. What “sealed the deal” for many, if not all of us, is when the men sang the song, *You'll Never Walk Alone* (Oscar Hammerstein, 1945). This is expressed by Katherine, who said,

⁵² Oscar Hammerstein, 1945.

And then to have them sing You'll never walk alone...I think that changed everything...They went from being I thought they were good guys to now I know they're good guys. This went from the believing to the demonstration.

Song communicated to many of us that the men understood what it meant for us to be kicked out of a church, especially because of the role of churches in the racism and abuses that took place in the residential schools. Before the song was over most of the men and the women and girls were crying.

In the moments of that song being sung to us there was something felt, heard and seen that passed in the space between us. Without words being said, there was an acknowledgement by the police chorus (i.e., representing public relations for Waterloo Regional Police Services) of our pain and hurt. There was acknowledgement by the women and girls that they heard and felt the chorus' message as expressed through our tears. This was a moment in the space between us, an ethical space of engagement that brought us closer to understanding one another. Allan spoke through his tears of the impact he felt from the women, especially from a woman who told him that:

[name of woman not in study] said she was in her 70's. Her words were so powerful that night and she said that never in her entire life has a white person ever stood up for her (crying). So it's so special that our group was able to do that. Singing 'You'll Never Walk Alone,' it's a beautiful song. But we never realized the power of that song until we sang it that night.

James spoke about the emotions he felt with singing this song,

So when we were singing that song, I looked up at you [referring to Kelly] and you had tears in your eyes and I couldn't sing anymore...Of all the other things that may have happened, how everything came together in that one week, that was probably one of the warmest moments of our two groups. I'm literally thinking you people are important...

Other times when I saw that song was a means to communicate was at the Sisters in Spirit Vigil at Kitchener City Hall and the Mohawk Institute Indian Residential School in Brantford (previously discussed). Without a doubt, these two events were emotionally difficult for the Indigenous women and girls. These events were reminders of their Indigenous histories and the tragic abuses, violence and injustices that they and their ancestors may have experienced. That the men would agree to participate and sing at these events spoke volumes to the women and girls. It was recognized that it must have taken courage and respect for us women and girls that the men agreed to sing at these events; where quite possibly they could be targets for negative words and treatment because of police involvement with Indigenous peoples. For me, the chorus' actions (i.e., representing public relations for Waterloo Regional Police Services) told me that they wanted and were committed to creating better relationships with Indigenous peoples. The men showed us women and girls that through singing with us, they supported us and that they would stand with us, even in difficult situations where police have been implicated.

A song that felt quite powerful for our two groups to sing together was a song the women and girls call the *Willow (or medicine) Picking Song* (anonymous, n.d.). The teaching we received regarding this song is that it was sung when the women would go into the bush to pick medicines or berries. It is a "call and response" song, whereby, a woman calls out to the women and the women in turn send a response. This was their way to make sure all voices were accounted for while in the bush. If someone's voice was not heard in the response, the women would know to go looking for her. For the Sisters in Spirit Vigil, this song was sung but the meaning we women wanted to attribute to the song for this event was that we were calling to Indigenous women and girls who are missing and/or who have been murdered. The song fades out near the end with the intended meaning that we cannot hear some of the responses because the women and girls are either too far away, they are missing or they have been murdered. I explained the meaning of this

song to the men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services) and asked if they would sing this call and response song with our drum circle at the Sisters in Spirit Vigil. They agreed. It was a powerful moment when our two groups sang this song between us, knowing its meaning and that the policing system has been implicated in violence and under-investigated murders and missing persons cases regarding Indigenous women and girls.

Willow Picking Song⁵³

Sha noo (sha noo)
Ohyah (ohyah)
Sha noo (sha noo)
Ohyah (ohyah)
Awey ahey ya hey, no nay (away ahey ya hey, no nay)
Oh nay (oh nay)
Oh nay (oh nay)

A song that our two groups sang together at the Mohawk Institute was John Lennon's song, *Imagine* (1971). The women and girls of the drum circle felt that it was important for us to put our identity into this song. Our vocables are noted in bolded text in the song below. Our groups have sung this song at our annual Bridging Communities through Song concert. The meaning that our drum circle and the police chorus (i.e., representing public relations for Waterloo Regional Police Services) have collectively interpreted for this song is,

Imagine a world of peace and without borders or divisions among people. Imagine a Canada where Indigenous and Settler peoples relate to one another as equal partners and working together for a better future for the next seven generations and beyond.

⁵³ Unknown author, unknown date.

Imagine⁵⁴

**Way hey oh
Way hey oh**

*Imagine there's no heaven (Way hey oh)
It's easy if you try (Way hey oh)
No hell below us (Way hey oh)
Above us only sky (Wayay heyey oh)
Imagine all the people
Living for today...*

*Imagine there's no countries (Way hey oh)
It isn't hard to do (Way hey oh)
Nothing to kill or die for (Way hey oh)
And no religion too (Wayay heyey oh)
Imagine all the people
Living life in peace...*

*You may say I'm a dreamer (Way hey ahhhhah oh)
But I'm not the only one (Way hey ahhhhah oh)
I hope someday you'll join us (Way hey ahhhhah oh)
And the world will be as one*

*Imagine no possessions (Way hey oh)
I wonder if you can (Way hey oh)
No need for greed or hunger (Way hey oh)
A brotherhood of man (Wayah heyeh oh)
Imagine all the people
Sharing all the world...*

*You may say I'm a dreamer (Way hey ahhhhah oh)
But I'm not the only one (Way hey ahhhhah oh)
I hope someday you'll join us (Way hey ahhhhah oh)
And the world will live as one.*

Mental (Learning) – Song is a bridge to knowledge

Song was the bridge (or pathway) for the Indigenous women and girls and the white, Settler men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services) to convey certain intentional knowledge to audiences. It was a conscious intention on our part to convey historical, colonial and political knowledge in the choices of songs we sang in our singing partnership. Over the years we have conveyed the following kinds of knowledge:

⁵⁴ John Lennon (1971).

- **Creating bridges of relationships between Indigenous and Settler peoples yet recognizing the roots of the tensions that exist between them.** In recognition of this theme, the police chorus has sung, *Bridge over Troubled Water* (Paul Simon, 1970) (see Appendix K). The women and girls have sung *Let's All Walk on a Good Path* (Kontiwennenhá:wi, n.d.)⁵⁵ and the *Power Song* (unknown author, n.d.) (See Appendix K). While each group sang their own songs there have been songs that we have collectively sung together to also reflect these themes. One song expressing this collaboration was the song, *O'Siem* (meaning our family), by Susan Aglukark (1995) (see Appendix K). The intention our groups had with singing this particular song was to convey that all peoples are of one human family.
- **Taking care of the water and our environment.** The men sang *Lake Huron* (Jeanette Steeves, n.d.) and the women and girls sang a song called *Nibe*, which is about respecting and caring for the water (*Doreen Day, n.d.*)
- **Imagining a world of peace.** Herein, is the song *Imagine* (John Lennon, 1971), noted above, where we imagined a Canada working towards reconciliation and where Indigenous and Settler peoples are working together for a better future.
- **Change begins with oneself.** The women and girls and the men sang *Man in the Mirror* (Michael Jackson, 1988) which we changed to, *One in the Mirror*, to reflect identities of all peoples (see Appendix K). The words for our message to the audience were Michael Jackson's words, "If you wanna make the world a better place, take a look at yourself and then make the change." Thus, reconciliation begins with oneself (i.e., the one in the mirror).

⁵⁵ The song, *Let's All Walk on a Good Path*, has not been written. It was a song passed orally to the women and girls. The song conveys a meaning that to live a good life, one needs to walk each day in balance with oneself and others.

- **Do not forget our historical roots in Canada and of ongoing injustices and impact of the residential schools.** Together our groups sang *This Path Home* (Glenn Marais, personal communication, March 3, 2018) (see Appendix K) and *The Stranger* (Gord Downie, 2016a) (see Appendix K) to reflect these important themes. I include *The Stranger* here because of its particular significance. This song is a part of a compilation of songs called the Secret Path. Gord Downie of the Tragically Hip music group felt called to contribute to the reconciliation process in Canada after he heard about a story from 1966 of an Indigenous boy Chanie Wenjack who died when he ran away from the Cecilia Jeffrey Indian Residential School in Kenora (Gord Downie, 2016b). Not knowing that his family was more than 600 kilometres away, Chanie walked the railway tracks towards home. He never made it home because he died of exposure and hunger. It hit Gord that he did not know about the history of Indigenous peoples in Canada. Gord was a white, Settler man with privilege and talent. He used all of these to do what he could to contribute to reconciliation. The Secret Path, including, The Stranger, was his contribution. Gord raised political awareness through his singing to largely, Settler public audiences about the history of the residential schools in Canada and ongoing injustices through what he loved to do - song.

Physical (Action) – Song reflects growth of our partnership

As the Indigenous women and girls and the white, Settler men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services) learned more about one another, I saw that our choices of songs that we sang together reflected our personal and collective growth. In looking back at an early stage of our partnership (i.e. years 2013 to 2015), there was a desire to sing with one another but there was still a degree of discomfort and unfamiliarity with

one another and each other's songs. For the most part the chorus sang their own songs and our drum circle sang our own songs. The "sides" of the Indigenous women and girls' drum circle and the white, Settler men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services) were evident. At the same time, there was some recognition that we needed to sing something together (i.e., to show our openness to partner with one another); but this came at the end of the concert with a song that we mutually agreed to sing together. In the first couple of years we chose the song, *Amazing Grace* (John Newton, 1779) (see Appendix K). This was a song familiar to all of us. None of the members of our planning committee (i.e., that consisted of drum circle and police chorus members) questioned the appropriateness of this song. Our drum circle's interpretation of this song and noted in our concert program was, "It has been a horrific past and the traumatic impacts of assimilation policies and the residential schools are still felt today. Through the grace of Creator/God, Indigenous and Settler peoples will find a way towards better relations." All of us sang the first verse in the English language. Our drum circle sang the second verse in Anishinaabemowin (i.e., Anishinaabe language). The police chorus (i.e., representing public relations for Waterloo Regional Police Services) sang the third verse in English. All of us sang the final verse in Anishinaabemowin. The police chorus' effort to learn a verse in Anishinaabemowin communicated to me (and likely to the women) a willingness on their part to step outside of familiar language and ways of singing.

I have learned that *Amazing Grace* is a contentious song for some Indigenous peoples. Its interpretation can prompt anger and it can be uncomfortable for some because of its association with slavery and with Christian ideology of "saving a wretch." The interpretations by others that were brought to my attention prompted my own reflection of the appropriateness of the inclusion of this song in our partnership. I questioned if I could be inadvertently reinforcing colonial Christian hegemony by singing the words in this song. I was also prompted to reflect on how

embedded colonization is in peoples' everyday lives, including mine; how one cannot see one's own colonial thinking and behaviours because of it is often invisible to the beholder (even to one who is Indigenous). I am still contemplating my own learning about this song. The Indigenous women and girls' drum circle and the white, Settler men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services) have not sung this song the past couple of years at my request.

Leading up to the 2016 concert, there were more conversations nation-wide taking place about the Truth and Reconciliation process underway in Canada. Members of the police chorus (i.e., representing public relations for Waterloo Regional Police Services) and of the drum circle recognized and discussed that any change pertaining to Indigenous/Settler relations and reconciliation requires first looking at oneself. As previously discussed, we chose *Man in the Mirror* (Michael Jackson, 1988) (which we changed to *One in the Mirror*) (see Appendix K), to reflect our growing awareness that reconciliation begins with oneself.

In 2017, the white, Settler men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services) talked about some of the reading they had been doing regarding Indigenous peoples. They questioned why there were separate worlds for Settler peoples and Indigenous peoples. They asked important questions about the history of Canada that they had been taught, and of the history they were not told as children in the education system. From these discussions, thoughts for songs emerged around themes of inclusivity and being one world where nobody is left out. We connected with songs such as *Imagine* (John Lennon, 1971) and *We are the World* (Michael Jackson & Lionel Richie, 1985) (see Appendix K).

Conversations about the 2018 concert centred almost exclusively on Indigenous peoples with regard to the impact of the residential schools, ongoing injustices and the path towards reconciliation. Three songs that we mutually chose to sing to convey our collective growth of

understanding in these areas were: *The Stranger* (Gord Downie, 2016a) (see Appendix K), *The Seven Grandfathers*⁵⁶, and *This Path Home* (Glenn Marais, personal communication, March 3, 2018) (see Appendix K).

Though it seems at first thought that song was forgotten because of little mention given to it in the stories of the participants, when I contemplated further, I saw the embeddedness of song throughout our partnership. Song was our reason for existence. We likely would never have come into contact with one another if it was not for song creating a common interest between us. In fact, the adversarial relationship between Indigenous peoples and the police could have been the reason for the Indigenous women and girls of the drum circle to stay away from the police and a police chorus associated with the police. Song created a means for us to stay together long enough to begin to see and know each other in ways that were not previously accessible. Song opened the doors to dialogue, learning and understanding. Song provided the means for us to question why we were singing together and what we hoped to glean from this partnership. Song communicated the gravity of our thoughts and feelings we experienced from various singing events (e.g., Baptist Church incident, Mush Hole Project, Sisters in Spirit). Song expressed what we were learning, particularly what the white, Settler men were learning, and what we hoped audience members would learn about colonization and its impact on oppression and injustices of Indigenous peoples; and also impacts on the environment that affect all peoples. Song was an expression of our growth and the meaning of our partnership. As we learned more about ourselves and one another in this partnership, our choices of songs became more closely aligned with our insights. All of these contributions of song have led to the creation of an ethical space between us, where we have learned how to relate, listen and learn from one another in respectful ways. When words were not

⁵⁶ The Seven Grandfathers song derives from Anishinaabe teachings of the need for love, respect, courage, truth, honesty, wisdom and humility in order to live a life in balance with oneself and all our relations. This song was brought to our drum circle. The Seven Grandfathers are also represented in the logo for the Truth and Reconciliation Commission (2015).

there or could not be said, song provided the means to keep us engaged. The song, *You'll Never Walk Alone* (Oscar Hammerstein, 1945) will remain; I am sure, long in our hearts.

Truth and Reconciliation:

Ethical Space and Reconciliation

I cannot say that reconciliation has been accomplished by the Indigenous women and girls and white, Settler men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services). In fact, I hope we never say that we are reconciled; mission accomplished. That may prompt one to think that no further efforts are needed to sustain our relationships with one another. Thinking we are finished would surely be our demise! What I can say is that this singing partnership with Indigenous women and girls and the white, Settler men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services) is living the spirit (intentions) of reconciliation. We are interacting with one another in ways that encourage better relations and understanding of one another. How we have done this is through what I see as ethical space. In the following pages I explain the engagement of ethical space in our partnership that has happened through the enactment of the Seven Sacred (or Seven Grandfather or Seven Grandmother) teachings.

Seven Fires (Seven Sacred Teachings/Reconciliation) – Ethical Space

From my own experience of attending ceremonies the fire is considered sacred and it is integral to the ceremony taking place. The fire is lit before a ceremony begins and it continues to burn until the ceremony is complete. It is my understanding that the fire is the spirit (intention) of the ceremony. Referring back to the metaphor in Chapter 9 (see Figure 9.1), that I created to represent my dissertation research; there are seven fires in the middle that are symbolic of the ancient Anishinaabe teachings called the seven grandfathers (which could also be named the seven

grandmothers, seven sacred teachings, or seven fires). These seven teachings are: Love, Respect, Courage, Truth, Honesty, Humility and Wisdom (previously discussed in Chapter 3). These teachings guide one to be in good relation with oneself and all of one's relations. To not be in good relation with these teachings means that one's relations with all else is not in balance, and that is when harm and hurt can happen. These seven fires are what has guided the spirit (i.e., Calls to Action) of the Truth and Reconciliation Commission and which represent the logo of the commission (TRC, 2015). In my research study, the seven sacred teachings were integral to the methodology, ethics, research process, and to maintaining relationships with the participants.

My use of fire is prompted from a memory of a discussion an Elder Jean Becker shared with me that lighting the fire is like lighting the intent of that teaching; thereby, keeping it alive in our minds and hearts. I view the seven fires as the values or ethics (similar to doing Indigenous research) that will keep the relationship between the Indigenous women and girls and the white, Settler men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services) alive and in their minds and hearts. If effort is not made to keep the fires burning with all seven sacred teachings, then the relationship will wither away and it will no longer be mutual with justice between them. Being mindful of the seven sacred teachings creates intentions for the spirit, emotions/relations, mental (learning), and physical (action) aspects of the relationship between the women and girls and the men. These intentions were ways that the women and girls and men learned to engage with one another. The space where the women and girls and men had to consciously think about how they would enter and continue in this partnership is what I would call the ethical space. As discussed previously in Chapter 5, entering into an ethical space of engagement takes intentional thought. One has to want to enter a dialogue with another in order to understand; and there needs to be a willingness to listen to the other for the purpose of understanding. Ethical space is not a word that the women, girls and men expressed; but it is a

space that they would have had to contemplate and enter at various points, with regard to how they would engage with one another.

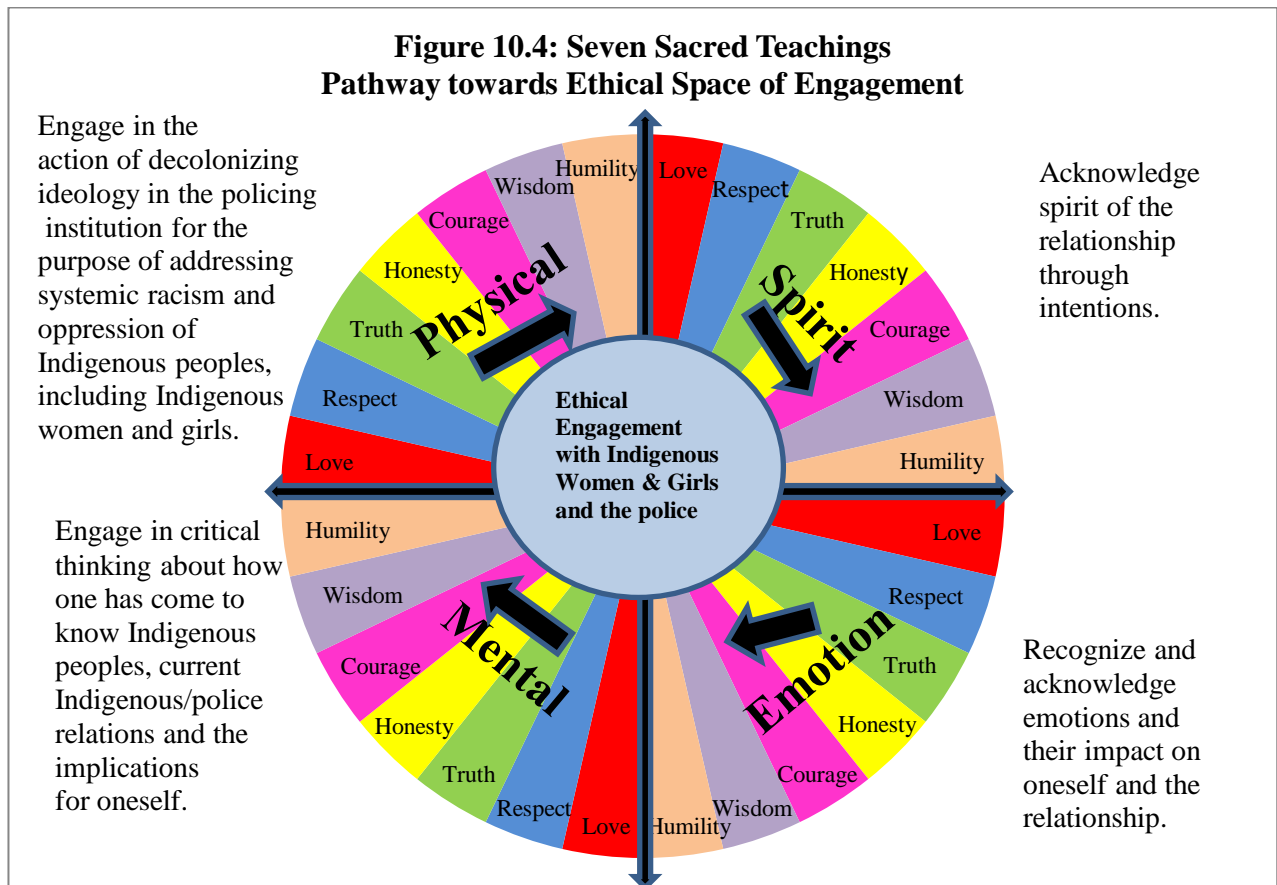
The seven sacred teachings were a part of the sharing circles for this research study and they were very familiar to the women and girls who acknowledge them every week at drum circle. They were also familiar to the men, not just through this research study, but on occasions when they joined our drum circle for various gatherings. This familiarity may have impacted the women and girls and the men calling attention to them in their stories in the sharing circles. Both the women and girls and the men spoke of these teachings as being central ingredients of a good relationship and that they are what will sustain the relationship.

In Figure 10.4, I have depicted yet another circle representing what I have learned from the stories of the participants with regard to these seven sacred teachings, and how they contribute towards the creation of an ethical space of engagement. I have come to see that Figure 10.4 could be a model (or template) for a pathway forward for other police choruses (i.e., representing public relations for police services) wanting to partner with Indigenous women and girls. Importantly, I see that this model could be utilized by police services, including Waterloo Regional Police Services, who want to work collaboratively with Indigenous peoples. Additionally, I see that this model could be of benefit to any partnership in (e.g., social work, environmental groups, education, religious groups) who want to build equitable and just relationships with Indigenous (or other marginalized and racialized) peoples.

The centre of the circle (see Figure 10.4) is what I would call the ethical space where the women and girls and men decided that they wanted to engage with one another in mutually respectful ways. To be clear, this decision to engage will determine all else in the relationship. Without clear intention about the engagement, failure will occur. The circle has four aspects: spirit, emotions/relations, mental (learning), and physical (action). In each aspect I saw the seven

teachings being spoken of in participants' stories. Thus, each sacred teaching is addressed four times in the circle. By now it should be familiar to the reader that there is an interrelatedness of all of the aspects in the circle; thus, to have a wholistic perspective of the meaning of the seven sacred teachings they need to be interpreted within the context of all else. I have included in Figure 10.4 a brief statement for spirit, emotions/relations, mental (learning), and physical (action). These statements represent the collective message that I have determined from participants' stories for each aspect. These statements are located at the perimeters of each aspect of the circle. Following Figure 10.4, I discuss each aspect of the circle. I begin the discussion with providing context for the seven sacred teachings of each aspect. I provide tables that contain primary messages of the seven sacred teachings for each aspect. These primary messages are meant to be action items for other police choruses, police services, and for Waterloo Regional Police Services to consider and to define what each sacred teaching means and how to implement the meaning when forming partnerships with Indigenous peoples. As noted previously, this model could be adapted for individuals and organizations seeking to create genuine and intentional change in partnerships with Indigenous peoples.

**Figure 10.4: Seven Sacred Teachings
Pathway towards Ethical Space of Engagement**



Understanding the Context of the Seven Sacred Teachings:

The following is a summary of my interpretations from the stories that the participants shared. Conducting qualitative research and interpreting the findings is arguable as varying researchers will bring in their histories, identities, academic teachings, etc. and make their unique interpretations accordingly. Indigenous research is similar to this, but I will add that striving towards a wholistic impression of the research findings is what makes the research Indigenous. I have strived to use as much of the participants' stories as I could and in a way that provides a wholistic view of what was important to them. As the researcher who is intertwined in the relationships with the women, girls, and men, I have taken considerable time to decipher how I would best present what I was seeing and hearing from their stories.

Spirit – Determine intentions of the partnership

The spirit of this partnership was acknowledged through conscious intentions of how each person wanted to interact and participate with one another. Being genuine in one's words and actions was needed and it was noticed and felt by one another. It is anticipated that failure to address the spirit of the kind of relationship desired will mean failure of the partnership. Table 10.1 outlines my interpretations from participants' stories of the seven sacred teachings with regard to developing and maintaining the spirit of our partnership; and thereby contributing to the ethical space of engagement.

Table 10.1 Spirit – Determine intentions of the partnership

Love	There is a living spirit (i.e., genuineness) of wanting this partnership to work.
Respect	There is a mutual acknowledgement and regard for faith, ceremony, spiritual practices.
Truth	There is mutual acknowledgement that learning about one another takes effort and that it takes effort to learn and understand the meanings of each other's beliefs connected to one's faith and spiritual/religious practices. Acceptance comes from learning about one another's faith.
Honesty	To recognize and acknowledge one's own intentions for entering into this partnership.
Courage	To risk becoming involved in a partnership because of the belief that what we do matters.
Wisdom	To understand our intentions of how and why we are engaging in this relationship (i.e., connecting intentions to the deeper ideological systemic and structural societal and institutional inequities and injustices).
Humility	Have the intention to not step in and take over or direct things to go in a certain way; to trust the process.

Emotions (Relations) – Address emotions that evoke avoidance, defense, denial and minimizing

It is important to recognize and acknowledge the varying emotions that each person can experience in a partnership and which impact oneself and each other. Indigenous and Settler

peoples, including the police, can have varying reactions or triggers to certain discussions regarding Indigenous peoples, their history and connections to policing such as: love, anger, trust, mistrust, respected, violated, happiness, sadness, supported, abandoned, openness, closed, safe, fear, doubt and hope. These were the emotions expressed by the participants' in this study. Because of the unsettling nature of learning about Settler and police violence against Indigenous peoples, reactions can prompt avoidance, defensiveness, denial or minimization of these travesties (Paulette Regan, 2010). If a partnership is going to work, it is important that individuals take personal responsibility for understanding and working through their reactions to hearing unsettling narratives of Indigenous peoples' experiences. Recognition that varying emotions can be experienced and that they are part of the process of the partnership that consists of adversaries may encourage individuals to keep going. Table 10.2 outlines my interpretations regarding the significance of creating space for emotions; but also for acknowledging the sources of the emotions and the responsibility one individually needs to take for addressing them. This is needed if there is to be ethical engagement in the partnership.

Table 10.2 Emotions/Relations - Address emotions that evoke avoidance, defense, denial and minimizing

Love	There needs to be a genuine caring for one another and what happens with one another in the partnership. This can only come from investing oneself in this partnership.
Respect	Mutual recognition and support for the individual healing journeys people are on regarding; their own histories, Indigenous peoples' history, past and present ongoing police relations and violence, and how these factors impact interest and willingness to commit to partnership and reconciliation.
Truth	Recognition that individuals have different stories (truths) and different emotions connected to this partnership.
Honesty	Being honest with oneself regarding the feelings one has about this engagement. One cannot address what one cannot acknowledge.
Courage	To risk facing the feelings one has regarding this partnership and those included. Emotions have roots. It takes much courage to find and look at the source of one's emotions that are triggering certain responses in the present. Support by one another is very important as individuals address these roots.
Wisdom	Learning the roots of one's emotions can create an opportunity to learn and a choice to change one's reactions in the present.
Humility	To be mindful of how one's emotions can direct certain outcomes (e.g., how anger can create denial, defensiveness, avoidance, motivation to understand).

Mental (Learning) – Engage in critical analysis and disruption of preconceived settled assumptions pertaining to Indigenous peoples

It is important to engage in critical thinking about how one has come to know Indigenous peoples and current Indigenous/police relations; and what these implications are for oneself, one another, and the institution of policing. Table 10.3 outlines my interpretations pertaining to the importance of each individual, particularly Settler peoples, taking time to learn via discussions, reading books, attending workshops, attending Indigenous events etc. about Indigenous peoples. Often missing in their knowledge are the narratives of marginalized, oppressed, and racialized individuals, including Indigenous peoples. Preconceived ideas and assumptions come from the

white, colonial narratives people have grown up with and what has been taught through formal education. There needs to be willingness to learn, in order to understand the people one is not familiar with. Preconceived and familiar ways of knowing can be disrupted through critical analysis of this settled knowledge in order to address ongoing injustices (e.g., violence perpetrated against Indigenous women and girls). This willingness to engage in a critical analysis contributes to the ethical space of engagement.

Table 10.3 Mental (Learning) - Engage in critical analysis and disruption of preconceived settled assumptions pertaining to Indigenous peoples

Love	There is a genuine willingness to learn about one another.
Respect	There is acknowledgement and support for people being at different places of the learning journey regarding Indigenous peoples and their history, police relations and the TRC process.
Truth	To learn and acknowledge the truth of Indian Residential Schools, government policies to assimilate Indigenous peoples and past and present violent and traumatic interactions with police and Indigenous women and girls
Honesty	To acknowledge that devastating trauma and violence have been done to Indigenous peoples, particularly Indigenous women and girls; and that the same ideology that was used for these racist policies to assimilate them exists in societal institutions, including policing.
Courage	To be willing to risk learning about what one did not know (i.e., about oneself, the police, and Indigenous peoples).
Wisdom	To allow oneself the opportunity to learn something new which can lead to changes in one's knowing and in one's preconceived ideas and assumptions. To develop a critical consciousness about the knowledge one has learned and the implications of understanding this knowledge in relation to Indigenous/police relations for oneself.
Humility	To acknowledge what one did not know and to be open to new knowledge. To acknowledge that harm can come from imposing one's knowing on another.

Physical (Action) – Decolonize Policing Institution

There was significant recognition from the Indigenous women and girls and white, Settler men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services) that action must accompany any partnership. While getting to know one another is a significant component of a partnership, working towards common goals provides purpose and meaning for the partnership. The women, girls, and men saw the need to advocate for changes within policing services in order for there to be better relations between Indigenous peoples, particularly Indigenous women and girls, and the police. Connected to this is the importance of engaging in the action of decolonizing the policing institution for the purpose of addressing systemic racism and oppression of Indigenous peoples, particularly Indigenous women and girls. Table 10.4 outlines my interpretations of the participants' stories of the actions that individuals must take if they hope for a genuine partnership, and to be able to contribute to the ethical space of engagement.

Table 10.4: Physical (Action) – Decolonize policing institution

Love	The genuine caring and willingness to engage in Indigenous/police relations must be enacted (i.e., action behind the words).
Respect	If there is respect for one another, there is mutual accountability and responsibility to one another for accomplishing the goals that have been mutually decided upon.
Truth	The truths of Indigenous peoples' realities, past and present, need to be acknowledged in policing policies, police practices and education and training programs.
Honesty	If the partnership is considered genuine, then implementation of institutional change and accompanying funds (i.e., with designated assigned staff) are required for police officers and new recruits, staffing and administration with assumed sanctioning and support from top leadership, including the Police Chief.
Courage	Following the TRC (2015) Calls to Action (i.e., particularly 30, 31, 38-41, 57) ⁵⁷ and implementing significant institutional change is likely unpopular but risk being the

⁵⁷ TRC (2015) Calls to Action:

#30: We call upon federal, provincial, and territorial governments to commit to eliminating the overrepresentation of Aboriginal people in custody over the next decade, and to issue detailed annual reports that monitor and evaluate progress in doing so.

	<p>change that is necessary to improve Indigenous/police relations. Getting rid of bad police officers and personnel who cause harm is not only a moral, ethical and professional thing to do, it is a cost-savings strategy (i.e., due to potential law suits and investigations of not doing so). It is also an opportunity to set justice right with Indigenous peoples.</p> <p>I include here the recommendations determined by the Human Rights Watch (2017, p. 10) with regard to policing-related abuses experienced by Indigenous women and girls in the past three years in Saskatchewan. I would add that these recommendations should be stated as Calls to Action and that they should be implemented across all police services in Canada:</p> <ul style="list-style-type: none"> • As part of the TRC (2015) Call to Action #57, expand training and education for police officers regarding Indigenous peoples' history, the legacy of colonial abuses, human rights policing standards and connection to ongoing to policing abuses. • Improve training for police officers regarding trauma-informed de-escalation in police interactions with Indigenous peoples so that they are better equipped to handle disputes without resorting to use of force. • "Ensure prompt, thorough and respectful police response to allegations of violence against Indigenous women and girls so that police officers can promptly assist victims of violence and decrease the potential for re-victimization and further harm" (HRW, 2017, p. 10). • End body (frisk) searches of women and girls by male officers in all but extraordinary circumstances (as per international policing standards, Canadian constitutional requirements, recommendations of the Civilian Review and Complaints Committee). Any such searches need to be documented and reviewed by supervisors and commanders. Ensure that women in custody are only ordered in exceptional circumstances (where there evidence of need to do so) to remove their bras. • Ensure that there are a sufficient number of female police officers available to conduct body searches, participate and supervise interrogations, and ensure the safety and security of female detainees. • "Ensure that policing protocols relating to intimate partner violence within the same sex and inter-sex partnerships require officers to make clear who the
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- #31: We call upon federal, provincial, and territorial governments to provide sufficient and stable funding to implement and evaluate community sanctions that will provide realistic alternatives to imprisonment for Aboriginal offenders and respond to underlying causes of offending.
- #38: We call upon federal, provincial, territorial, and Aboriginal governments to commit to eliminating the overrepresentation of Aboriginal youth in custody over the next decade.
- #39: We call upon the federal government to develop a national plan to collect and publish data on the criminalization of Aboriginal people, including data related to homicide and family violence victimization.
- #40: We call upon all levels of government, in collaboration with Aboriginal people, to create adequately funded and accessible Aboriginal-specific victim programs and services with appropriate evaluation mechanisms.
- #41: We call upon the federal government, in consultation with Aboriginal organizations, to appoint a public inquiry into the causes of, and remedies for, the disproportionate victimization of Aboriginal women and girls. The inquiry's mandate would include:
- i. Investigation into missing and murdered Aboriginal women and girls.
 - ii. Links to the intergenerational legacy of residential schools.
- #57: We call upon federal, provincial, territorial, and municipal governments to provide education to public servants on the history of Aboriginal peoples, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal-Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.

	<p>principal or dominant aggressor is and lay charges against that individual; this protocol should distinguish assault from defensive self-protection and avoid dual charges against both the victim and perpetrator of violence” (HRW, 2017, p. 10).</p> <ul style="list-style-type: none"> • In accordance with Call to Action #39, ensure that accurate and comprehensive data collection regarding: ethnicity of perpetrators against Indigenous women, use of force, police stops, and searches is conducted and made publicly available.
Wisdom	<p>Wisdom means acknowledging that whiteness and colonization form the basis of institutional ideology and that they are the root causes of ongoing systemic oppression and often violent policing practices with Indigenous peoples. Acknowledgement that the current system of policing is causing harm and even, death, for Indigenous women and girls and that an overhaul of the institution of policing is necessary.</p>
Humility	<p>Humility means acknowledgement of the harm and violence caused by policing policies and practices towards Indigenous peoples and a genuine desire and effort are made to create institution-wide change. To do less maintains status quo, complicity in institutional racism, and violence against Indigenous peoples.</p>

Reconciliation with Myself

This dissertation has brought me full circle. I discussed in Chapter 1 how I began this journey of research by retrieving the memories that triggered emotions and motivations for my interest in reconciliation. This is what Eber Hampton (1995) reminded researchers to do as all a researcher does is connected to oneself. Having looked deep into those memories and emotions and completing my research study, I am now prompted to reflect on where I am on this journey.

The reader may recall my story from Chapter 1 about the very deep reason for my wanting to do this research on reconciliation. Having someone tell me that I was not one of them when I took for granted that I was shook me to the core of my being and my identity. That person questioning me triggered me to question myself, my identity and where I belonged. This experience reminded me of the harm and violence that colonization has done when people start defining other’s identities. It should be enough that the Indian Act did this already. No more!

Throughout this research study I have faced another question, mainly asked by Indigenous peoples, “Why would you partner with the police?” In those moments when the question was

asked I had to wrestle with it. I asked myself, “Why are we singing with the police, a chorus representing public relations for Waterloo Regional Police Services, but who may be publicly perceived as being the police? Is this effort anything other than singing together? Will it make a difference?” Indeed, some of the Indigenous women and girls in the drum circle also asked these questions. I also questioned the considerable silence primarily from the local Indigenous community for our annual concert called *Bridging Communities through Song*. I wondered why there were so few Indigenous peoples in attendance at the concerts. I did not want to look at this for fear that I was doing something wrong. The questioning by others and the limited Indigenous support prompted me to question myself and whether I should be doing this particular dissertation. I could have just avoided contemplation of these questions; but ethically and morally as an Indigenous woman, songcarrier (see Footnote 35) for a drum circle, social worker and researcher, I would not have been able to be in right relations with myself.

I have learned that silence has many interpretations. It could mean that my choice of dissertation is not helpful or meaningful for Indigenous peoples. I had to look at this as I have been taught by local Indigenous teachers and advisors as well as Indigenous scholars (e.g., Kathy Absolon, 2011, Linda Tuhiwai Smith, 2012; Shawn Wilson, 2008) that because of the harm done to Indigenous peoples by researchers that the research done with Indigenous peoples needs to benefit the people. I had to ask myself if my research would be of benefit to the Indigenous women and girls of the drum circle. Ethically I could not stop at the point of benefit just to the Indigenous women and girls. Because my research study also included the men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services), I also needed to consider how this research could be of benefit to them. I reminded myself that the partnership of the drum circle with the police chorus (i.e., representing public relations for Waterloo Regional Police Services) had been taking place two years before my dissertation began. There was,

therefore, already interest by the women, girls, and men to continue this endeavour. I knew that the women and girls saw this partnership as the conduit and hope for better relations “down the road” with police services. There was also a general belief among the women in particular and with me that engagement is the way to create change; that engagement is needed to understand and learn from one another.

I have learned that silence and lack of support could mean the presence of denial. This could mean Settler denial of there being past and present police violence with Indigenous peoples. Similar to how Paulette Regan (2010) discusses settler denial and minimization of the true history of Canada because it is difficult for them to see themselves as perpetrators of political, economic and social violence against Indigenous peoples; there could be denial of police abuses and violence against Indigenous peoples. There could also be denial by Indigenous peoples of any hope that relations could ever change between Indigenous peoples and the police given the number of reports documenting police abuses and violence (e.g., Canadian Press, 2016; Canadian Press, 2018; Elizabeth Comack, 2012; Human Rights Watch 2013, 2017; Lisa Monchalin, 2016; Native Women’s Association of Canada, 2010; Pamela Palmater, 2016).

I have also learned that this silence and lack of support could mean that people, primarily Indigenous peoples, are working through their own personal healing from past intergenerational traumas and/or traumas involving the police and, therefore, they have no space (i.e., in mind, body and spirit) for consideration of reconciliation and/or police relations at this time. There could be an unpreparedness to consider Indigenous/police relations because of ongoing police violence and abuses of Indigenous peoples, particularly Indigenous women and girls. Indeed recent events in the news about the astonishing acquittals in the deaths of an Indigenous youth Colten Boushie (Canadian Press, 2018; Gina Starblanket & Dallas Hunt, 2018) and a 15 year old Indigenous girl Tina Fontaine (Aidan Geary, 2018), and allegations of violent racism against Indigenous youth in

Thunder Bay (Canadian Press, 2018) calls into question Indigenous peoples' trust in the justice system and by extension, the policing system. These actions may have Indigenous peoples questioning if there ever can be justice in Indigenous/police relations.

In those times of questioning and doubt about the value and relevance of this dissertation, I sought direction from Creator. I smudged to clear lingering negative thoughts. I sought guidance from an Elder and through sweat lodge ceremonies. I sought guidance and received support from my advisor, Dr. Kathy Absolon-King and my advisory committee. Spiritual, emotional, mental, and physical support, have enabled me to trust the path that has been given to me. I do not see that I chose this path, but that Creator chose me for this path. I believe this with every part of my being. I have had to deal with the complexity, diversity, and often conflicting research about the nature of reconciliation, what it is and how to work towards it. This same complexity, diversity and conflict have been experienced in this research study, and on a more personal level with my identity. This uncertainty and this inner struggle has been my struggle most of my life. Being a middle-aged Indigenous woman and not having grown up in my Sámi culture, I have had to learn to face others questioning of my identity. Working through this angst and continuing with my dissertation is what my path was meant to be. While certainly a challenging path, I feel a little stronger in being who the Creator meant for me to be; and not being defined through someone's conception of who they think I am supposed to be. This is, indeed the colonial story for many Indigenous peoples because of imposed colonial Settler narratives and assimilation policies. I must also say that it is the story of the Indigenous women and girls and the white, Settler men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services). When others have questioned our partnership, it has been spirit (i.e., our intentions) that has guided and enabled us to keep moving forward; because there is a belief that what we are doing matters, and that engagement and dialogue have the potential to create change. Through the stories of the

women, girls, and men a place has been created for my dissertation. It is a place of hope, with a pathway forward to conceiving equity and justice in Indigenous/police relations.

I see that reconciliation is a very individual and complex process; both for Indigenous and Settler peoples. Not everyone is on the same page with wanting reconciliation, with being ready for it, with understanding it, or with knowing how one can be part of the process etc. The same thinking goes for Indigenous/police relations. Reconciliation between Indigenous peoples and the police will not be easy but it takes engagement to figure out how change can happen. I do not believe that when our singing partnership started out that we knew where it was going; but we knew we wanted to partner because of the hope we had for better understanding of one another. I see the singing partnership as being the catalyst or conduit that opened the door for dialogue with police services. Just as there is a place for me and my identity on this land, there is a place for Indigenous peoples and police to engage with one another for equity and justice between them.

Strengths of Research Methods

The method of storytelling is familiar and comfortable for many people. People tend to share stories with one another on many occasions about a variety of topics. The participants sharing stories of their experiences of singing with one another is strength, and I anticipated that participants would enjoy and benefit from hearing one another's stories. A perceived strength of involving these particular participants is that most have known each other for about two to five years. Not only does this length of time give them a context from which to base their experiences on; they may also have some comfort with sharing and interacting with one another, precisely because of their existing relationships. In addition, having these relationships for this length of time may have helped to create a natural motivation for wanting to participate in this study (i.e., they may perceive themselves as invested in this study).

Utilizing separate sharing circles for the women and girls and the men likely alleviated concerns about sharing some information. Thus, concerns about the Indigenous women and girls sharing with the white, Settler men present (e.g., on personal and sensitive issues), or the white, Settler men having concerns about sharing with the Indigenous women and girls present, were alleviated through them being in separate sharing circles. The sharing that took place in the second sharing circle where the women, girls and men were together was voluntary and related to feedback on the research findings I was sharing with them.

Utilizing the Indigenous method of sharing circles to gather participants' stories has many benefits (e.g., Kathy Absolon, 2011; Lynn Lavallée, 2009; Margaret Kovach, 2009). Most people, if not all, are familiar with sitting in a circle in some capacity (e.g., in social situations, sharing a meal, various kinds of meetings). Sharing in a circle is particularly familiar to Indigenous peoples, because of the significance of the meaning of the circle (previously discussed) in many aspects of their lives. With everyone sitting in a circle, all people are visible to one another, and everyone has a place in the circle to contribute. Sharing one's stories with others in the circle may help those present to feel more connected with one another and to reduce feelings of being alone in one's experiences. A benefit of participants sharing their stories using an Indigenous method of circle process, whereby; one person shares, and then another, all the way around the circle, is that the speaker is not interrupted during the time that they are speaking. Not being interrupted enables the speaker to take their time, to think, and say what they wish. Setting up the protocols for how the circle process works enables participants to know what is expected of them in the circle.

Limitations of Research Methods

The Indigenous women and girls' drum circle is not representative of all Indigenous drum circles in urban areas in Canada. Each drum circle is bound to have its own dynamics with regard

to members' personal and collective interest, and readiness to partner with a male or even a female police chorus. One dynamic that could significantly impact interest and readiness is the relative closeness of Indigenous women and girls to police interactions, abuses and violence. As discussed in this dissertation, some provinces have higher incidents of police violations than others, and this may negatively impact Indigenous women and girls' interest and readiness to partner with a police chorus.

Some police choruses may not have the interest and/or understanding of the need for improved relations between Indigenous peoples, particularly women and girls, and the police. Just as Settler peoples have varying degrees of ignorance about Indigenous peoples' history and ongoing colonial injustices in Canada, police choruses may also be ignorant. Some police choruses may also not have the control and/or support of the Police Chief in their region to initiate such a partnership. Another possible limitation of this study is that while the white, Settler men of the police chorus represented public relations for Waterloo Regional Police Services, the majority of them were not active or retired police officers. Without conducting another study with active and retired police officers in a police chorus, it cannot be assumed that the stories of the men in this research study would be similar to those of police officers. Because of regional and provincial differences with regard to Indigenous populations and Indigenous/police contact and relations, the results of this research study may not be generalizable to other areas.

A possible limitation of this research method (and likely with all qualitative research methods) is that within my research focus and time frame, it is not possible to capture all of the stories of participants' experiences. This could be because of: the questions I asked (and did not ask); how the wording of the research questions might have drawn some narratives, and perhaps silenced others; the time frame within which participants shared their stories (i.e., maybe the time frame was not long enough); participants' preferences for not voicing some stories; and some

participants may have felt that they did not have opportunity to share something for some other reason. This could be despite my having advised everyone that they could contact me to follow up with further information.

There is a limitation with confidentiality when sharing circles are used. When a participant shares personal information with only the researcher, one may be more willing to share, given that the researcher agrees to maintain confidentiality of the information provided. While participants in this study agreed to not share what was heard in the circle with people not in the circle, there could be a risk that information is still shared. Related to this, is an element of risk of personal exposure in a group setting. Some participants may have been cautious about the information they chose to share because other participants were present and listening. This may have posed too much vulnerability in sharing. I am also cognizant that some individuals may not have been willing to share certain thoughts in my presence, because of my insider/outside role. Knowing all of the participants has many benefits (as previously discussed); but, I wonder if it could have been a reason that some might have chosen not to disclose something, or be critical of some aspect of the partnership, for fear of my reaction or how it might impact the outcome of this research study.

Ethical Issues

I recognized that there could be the potential that sharing personal experiences and /or hearing of others' stories could be upsetting and/or triggering. As noted in the consent form, of which all participants had a copy and which I reviewed during the first sharing circle, I advised everyone that I would provide support to anyone having difficult experiences during and following sharing circles. I also advised that I would make efforts to refer anyone who wished to discuss their experiences further with an Elder or other appropriate individuals within the Kitchener-Waterloo community. During this study, one individual contacted me via email to discuss a personal circumstance that was triggered for them. After our correspondence, they felt re-assured,

and no further follow-up was required. To help protect the privacy of the participants, they were all given the option to not have their name disclosed in the study. They were informed however; that their stories and/or quotes may be remembered and/or recognized by other participants, or others who read the dissertation, and/or summaries of the dissertation. To help counter any uncomfortable feelings about information that was shared, participants had the final say as to what information and quotes were shared in the dissertation.

As discussed in Chapter 3, the role of Indigenous researchers are typically (not the exception) both insiders and outsiders in their research (Kathy Absolon, 2011; Kim Anderson, 2016; Margaret Kovach, 2009; Linda Tuhiwai Smith, 2012; 1999; Shawn Wilson, 2008). Knowing the researcher could be a benefit to the participants as it creates accountability on the part of the researcher to maintain good relationships. This is not only for the research study itself; but also because the researcher will continue to have connection with members of the drum circle and police chorus (i.e., representing public relations for Waterloo Regional Police Services) after the research is complete. This approach counters colonizing methods that isolate and alienate the researcher from participants.

I recognize that my role as researcher is an insider, because of the relationships I hold with many of the participants. As an insider, there could be concern about my keeping confidential the participants' personal information shared during the circles. To help alleviate any possible concerns regarding breach of confidentiality, I offered tobacco (where perceived relevant by the participant) and verbally conveyed my commitment to respect confidentiality and the relationships I have built with the participants. My role was also one of an outsider, as I was conducting this research through a Western educational institution, which holds power over me. I possess certain elements of power about which the participants are aware, in particular through certain institutional requirements for conducting research (e.g., use of consent forms, recording

discussions, preparing a document using Western academic standards). To help alleviate real or perceived power I had regarding my research findings and analysis, participants were invited throughout the research process (in addition to the organized sharing circle meetings) to contact me or my advisor, regarding any concerns and/or changes they wished to make to their recorded stories.

Areas for further study

Most of the white, Settler men, while representing public relations for Waterloo Regional Police Services, were not active or retired police officers. It would be of interest and utility to conduct a study elsewhere of this kind, with a chorus that has a majority of members who are active and retired police officers to determine if similar findings are ascertained.

With the inter-cultural nature of this research, a team-based research approach (i.e., consisting of Indigenous and Settler researchers) could be considered to off-set the potential that members (of any gender) of a police chorus may hesitate to express certain thoughts to an Indigenous researcher. In light of ongoing police violence against Indigenous women and girls, there may be fear that something they say could upset or offend the Indigenous researcher and, therefore, they may not disclose something that could potentially be important to understand.

Chapter 11: Conclusions

In this dissertation I set out to understand how song facilitates an ethical space of engagement between two adversaries, Indigenous women and girls of a drum circle and non-Indigenous white, Settler men of a police chorus (i.e., representing public relations for Waterloo Regional Police Services). It is indeed controversial and an unlikely partnership that exists between Mino Ode Kwewak N’gamowak and Waterloo Regional Police Male Chorus. The truth is that there is historical and ongoing violence between Indigenous peoples, particularly women and girls, and the police. This truth cannot be glossed over or minimized by just singing songs together. In fact, a singing partnership between adversaries would not be sustained without genuine intention to engage in an ethical space of relating with one another. To engage in an ethical space with adversaries means: recognition and acknowledgement that the entities involved have different histories, experiences, and worldviews regarding the society in which they live; a conscious intention to enter into an unknown space in order to learn; and having a genuine intention of wanting to learn from and with the other (Willie Ermine, 2007).

In Chapter 2, I provided discussion of the current colonial and socio-political contexts of Settler, particularly police, violence against Indigenous women and girls. I also provided an analysis of the deeper ideological forces of whiteness and colonialism that are: entrenched in Canadian society, carried out in everyday activities, and reinforced through their manifestation in federal government and societal institutional policies and practices in Chapter 10. It is important to “hang onto”⁵⁸ this thinking because addressing the ideological roots is the only way that I see for there to be genuine understanding of the broader systemic and structural injustices that

⁵⁸ I purposefully use the words, “hang onto,” to reflect how easy it is to lose sight or memory of this deeper ideology that is often not visible to the dominant, white society.

continue to harm, and even kill, within the policing institution. I discussed how whiteness is embedded in the foundation of Canada from its inception as a nation to present day.

Whiteness is what has legitimized colonization, superiority, patriarchy, racism, and oppression of Indigenous peoples (particularly, Indigenous women and girls) by the federal government. The ideology that is embedded in the government is passed to societal institutions. All of these ideological processes have normalized government and institutional racist tactics against Indigenous peoples with regard to: *conquest* (e.g., exercising a doctrine that gives God-given right to seize lands) (e.g., Jennifer Reid, 2016); *possession* (e.g., Settler claims to ownership of Indigenous lands) (e.g. Jennifer Reid; Vinnie Rotondaro, 2015); *dispossession* (e.g., of Indigenous peoples from their original lands; of Indigenous peoples from their identities; of Indigenous women from traditional roles in their families and communities) (e.g., Kim Anderson, 2016; Arthur Manuel & Ronald Derrickson, 2017; Patricia Monture-Angus, 1995); *control* (e.g., policies to limit power of Indigenous peoples' self-determination of their economic, political, and social ways) (e.g., Arthur Manuel & Ronald Derrickson, 2017); *domination* (e.g., Euro-Western Settler narratives have deemed Indigenous knowledges, ways of life, and the peoples as inferior.) (e.g., Lisa Monchalin, 2016); *exploitation* (e.g., Indigenous lands have been exploited for Settler purposes, as have been Indigenous peoples; particularly, Indigenous women and girls who are viewed as inherently violatable and rapable.) (e.g., Kim Anderson, 2016; Lisa Monchalin, 2016; Sherene Razack, 2014); *dependency* (e.g., Because the economic, political and social means to sustain themselves have been taken away from them, Indigenous peoples are dependent on a foreign system that further entrenches dependency.) (e.g., Arthur Manuel & Ronald Derrickson, 2017; Cora Weber-Pillwax et al, 2012); *oppression* (e.g., Dependency creates extremes in poverty, homeless, disease, poor health, and suicide.) (Cora Weber-Pillwax et al, 2012); *discrimination* (e.g., Indigenous peoples experience racism and discrimination daily within

society and they experience significant challenges getting their basic needs met because of who they are.) (e.g., TRC, 2015; Cora Weber-Pillwax et al, 2012); *over-incarceration* (i.e., Indigenous peoples, particularly Indigenous women and girls, are over-represented in the prison system and there is disregard for the systemic issues that may have led to their incarceration.) (e.g., Elizabeth Comack, 2012; Lisa Monchalin, 2016); *over-policing* (e.g., Racist stereotypes of Indigenous peoples being inherently criminal pervades policing policies and practices towards Indigenous peoples.) (e.g., Robyn Bourgeois, 2017; Elizabeth Comack, 2012; Human Rights Watch, 2013, 2017; Lisa Monchalin, 2016); *under-protection* (e.g., Racism, prejudice, discrimination, and stereotypes affect Indigenous peoples' lives, particularly, Indigenous women and girls, as being not worthy of being protected.) (e.g., Robyn Bourgeois, 2018; Human Rights Watch, 2013, 2017; Lisa Monchalin, 2016; Pamela Palmater, 2016); *misogyny* (e.g., Whiteness, colonization and historical stereotypes have contributed to an extreme hatred and contempt for Indigenous women.) (e.g., Human Rights Watch, 2017; LLC, 2015; Pamela Palmater, 2016); *gendered-violence* (e.g., Indigenous women and girls are marked (targeted) as being violatable and inherently rapable.) (e.g., Pamela Palmater; Sherene Razack, 2014; Andrea Smith, 2008); and *murder* (e.g., While Indigenous women and girls represent only 4.3% of the total female population in Canada, they represent 16% of female homicides.) (e.g., Lisa Monchalin, 2016).

I have discussed how whiteness and Settler ignorance impact society and the reconciliation process underway in Canada, and of the necessity for decolonization. Settler ignorance of white colonial ideology is a sociological phenomenon that explains why much of dominant Settler society have known so little about Indigenous peoples and the narrative in Canada that has enabled the federal government and Settler peoples to omit and deny colonial violence, that is perpetrated by them, against Indigenous peoples. This Settler ignorance was the experience of the men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services). Most of

the white, Settler men did not know about the colonial violence and; therefore, attributed the problems that Indigenous peoples have experienced (e.g., poverty, homelessness, addictions, incarcerations, trouble with police) as personal failings. They did not see the broader systemic injustices that were at the roots of these problems. The men admitted that if it were not for this partnership, they might still not know. It took our two groups coming together and sharing dialogue that motivated them to seek out further information about Indigenous peoples; and to reflect on what they did not know and question why they had not learned this information through their education in Canada.

While seemingly unimportant, song was the reason for this partnership's existence. Song was the bridge that provided the common ground of interest between us. Song became the bridge (or conduit) to be able to: share, learn, and relate with one another; to be respectful and accountable to one another; and to eventually begin to see one another differently, than first conceptions. Song was the manifestation of the growth of our partnership. As our time together continued, our choices of songs reflected what we were learning about one another and important political and sociological contexts pertaining to Indigenous and Settler peoples' relations.

The Indigenous women and girls and the white, Settler men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services) believe that what we are doing matters; as does our relationships with one another. It matters that a way forward can be found for adversaries to find a way to know each other in informed and genuine ways; not in the ways that history has directed how each sees and engages with the other. The participants in this study strongly believed that engagement with one another was a necessary step towards reconciliation. In this way, Waterloo Regional Police Male Chorus (i.e., representing public relations for Waterloo Regional Police Services) became a conduit for me and our drum circle to begin conversations with Police Chief, Bryan Larkin, and police officers involved with education

and training in policing services. The relationship that has been building between our two groups is what has enabled these next steps with police services to begin (and which will be beyond the scope of this dissertation).

An area of particular interest and importance in the findings of this research was the disparate emotional responses of the Indigenous women and girls and the white, Settler men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services). Feelings of anger, trust, mistrust, fear, and feeling violated were common lived experiences and discussions amongst the women and girls; yet they were markedly absent in the stories of the men. This is an important finding with regard to the lived everyday lives of Indigenous women and girls and Settler peoples. This finding has important implications for reconciliation. Colonization is lived everyday; its impacts are deeply experienced by Indigenous peoples and invisible to many Settler peoples. The disparate experiences of the participants showed the entrenched nature of colonization in Canadian society. Education, self-reflection, and ongoing dialogue with Indigenous peoples can help to bring this invisibility to light. Seeing the impacts of colonization will be necessary if there is to be meaningful change with regard to stopping the injustices and ongoing violence that Indigenous peoples, particularly women and girls continue to experience. If policies and practices are created from the dominant white Settler culture experience (white males in particular), the mark of addressing violence will be missed for marginalized and racialized peoples, including Indigenous women and girls. As previously stated, Indigenous women and girls do not live the same lives as white Settler women and men.

It can be very unsettling to learn that what one thought they knew is not so; and to learn that what one thought they knew was based on whiteness, colonization, and racism. Ego and denial can come in to discount the information that is heard (Paulette Regan, 2010). The white, Settler men in this study allowed themselves to hear information from the women that was

disturbing, regarding the women's personal experiences and apprehensions about police. I did not hear justification or rationalization by the men, about what they heard. They listened. The men did their own learning through reading books, talking amongst themselves, and with family and friends. While some of the women continue to feel some anger towards the police, and uncertainty as to whether the institution of policing could really change, they are still in this partnership six years later, engaging in this partnership with the white, Settler men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services). In order to create change that benefits Indigenous peoples, there must be Indigenous peoples who want to engage. The women, girls, and men learned, through this partnership, that when they spend time with each other and get to know each other through dialogue, they may begin to hear one another's stories differently (i.e., than previously known). Stories have a way of giving context to what may be seen or heard on the surface, but not really understood (Lori Lambert, 2014).

I have discussed that engagement in an ethical space requires conscious intention. While the participants did not use the word, ethical space, they recognized that a meaningful engagement needs to have four main components. *One*, is willingness. There needs to be a genuine desire to want to enter into a partnership or relationship. *Two*, is responsibility. A person must take personal responsibility for educating oneself about the history of Indigenous peoples and the ongoing violence in Indigenous/police relations. *Three*, is accountability. There needs to be acknowledgement that one's actions and inactions will affect the relationship and is, therefore, accountable in the relationship. *Four*, is mutual reciprocity. While initially in engagements, the greater effort must occur with Settler peoples and police because of the harms deriving from Settler systemic colonialism, relationships cannot be sustained without mutual engagement.

The process of an engagement of ethical space that happened for the Indigenous women and girls and white, Settler men of the police chorus (i.e., representing public relations for

Waterloo Regional Police Services) could be a model for how to build understanding, equitable and just relationships within the policing institution. This model could also be applied in other societal institutions including: social services, counselling agencies, environmental organizations, governments, schools, and churches. The ethical space was attended to and maintained through the Anishinaabe seven sacred teachings of: love, respect, truth, honesty, courage, wisdom, and humility (e.g., Edward Benton-Banai, 1988). I have described the model as involving reflexive questions and statements pertaining to the seven sacred teachings. These teachings are organized within a wholistic conception of the interrelatedness of all that one does (or does not do) to maintain an ethical space of engagement. A brief description is provided here of how Spirit, Emotions/Relations, Mental (Learning), and Physical (Action) are related to the ethical space of engagement (see Chapter 10 for further discussion).

Spirit

The most important aspect of the partnership, and whether or not the partnership is sustained, will depend on the intentions one brings into it. Failure to address the intentions, or if one is not genuine with the intentions expressed, will result in failure of the partnership.

Emotions/Relations

Not everyone entering a partnership is ready and equipped to be fully engaged in the process. A partnership that is to be equitable and just with Indigenous peoples needs to create space to support one another and work through the emotions that arise.

Mental (Learning)

It is important and necessary to understand and critique whiteness and the resulting colonialism that dominates Canadian society; and which have enabled racism, misogyny, and violence that are perpetrated against Indigenous women and girls, to be common (or normal) experiences. Engaging in this critical analysis will provide the understanding needed to move

towards decolonization in institutional ideology, policies and practices with particular regard for Indigenous women and girls.

Physical (Action)

Building partnerships is not enough. Relationships cannot be sustained if inequities, injustices, and violence are still happening to Indigenous peoples, particularly Indigenous women and girls. Numbers 30, 31, 38-41, and 57 of the TRC Calls to Action (previously discussed in Chapter 10) are the tangible actions that must be addressed. The model of the ethical space of engagement that utilizes the seven sacred teachings is a tangible pathway to address these calls to action.

I have discussed how song was the bridge that invited us into the same room together. The bridge could have been any number of things; but in our case it was song. Singing, conversations, questioning, listening, laughing, storytelling, disrupting Settler ignorance, and a desire to build a mutual partnership all began because of a common interest. This is a contribution to reconciliation. I would say that most people in Canada still do not know why, or how to be part of the reconciliation process; but conversations about reconciliation can begin by one doing what one loves to do, and allowing oneself to be part of the conversations that are taking place. Something like this could be reachable for many people. Through the engagement, a critical consciousness begins to happen, just as it did with the white, Settler men of the police chorus (i.e., representing public relations for Waterloo Regional Police Services). The men asked questions and did their “homework” about the history they did not know. Engagement, asking questions, learning to listening, and listening to learn, are all needed if there is to be reconciliation in the institution of policing and within Canada as a whole.

I used an Indigenous research paradigm in this dissertation study where its foundation is based on wholism and interconnectedness. These concepts framed how I looked at the research

process and the findings. Knowing that everything is connected in some way to everything else, I believed that patterns in my writing and with the research findings would be revealed to me. The concept of wholism guided me to question how my research questions were connected to something greater than merely research. In this way, seeing the whole reminded me to see the past, present and future of this research. I needed to see: what the present relations are between Indigenous women and girls and the police; what in the past has led to the violent relations in the present; and what could lead to changes in these relations for the future. Coming from a philosophical perspective of wholism helps the researcher to step back from all of the individual stories that participants share to see the “whole” or collective story. Thus, the pieces (or individual stories) were not isolated; but part of a bigger collective story. The circle helped me to see how and why a particular finding was relevant. Seeing the whole enabled me, as the researcher, to be mindful of my actions and how these could impact the whole of this research process. Maintaining the whole pertains to the necessity of the researcher to create ethical protocols for how the research process and the relationships with the participants will be maintained. The ethical protocols that I found to be necessary to maintain the whole of this research were: relationships, reciprocity, responsibility, respect, and relevance.

My understandings of wholism and interconnectedness in an Indigenous research paradigm were manifested through the circle. The concept of the circle was utilized in the methodology chosen, the analysis of the findings from participants’ stories; and for the preparation and writing of this dissertation. As a methodology, sharing circles were used to invite participants to sit in a circle, and share their stories. The sharing circles enabled the setting up of ethical protocols for how participants would listen and speak in kind and respectful ways, and be accountable to one another in the circle. Using sharing circles also allowed for participants to share their stories in ways that they wanted (rather than from a structured format). I have used and I see the value of

using sharing circles to provide opportunity for disparate peoples to learn from and with each other.

I found that the circle provided me with much direction, organization, and understanding with how to see the research findings. Having an understanding of wholism and the interconnectedness of everything (in that whole) provided stability in the writing of my dissertation. I also saw that as I drew one circle, another emerged from that one, and so on. I could see where I was heading in my writing and research. This pattern told me that the circle of life and learning is never complete or finished. As one layer of learning is uncovered, another layer surfaces. Each circle also reveals another connection to the past, present, and future; and thus, another layer of understanding and the interconnectedness of all that is happening in this research process. I used the Anishinaabe (see Footnote 2) concept of the Medicine Wheel, I have been taught, to guide my research process. With this concept, there is an understanding of the circle having four quadrants (or aspects): Spirit, Emotions/Relations, Mental (Learning), and Physical (Action). It became a pattern for me to draw a circle, with the four quadrants, about what I wanted to discuss. I started with the centre of the circle as this place would provide the focus and direction for what discussions would take place in each quadrant. I had to think about all the pieces of a particular discussion and then see where each piece would fit within the circle. Drawing the circle was a tangible way for me to place and move various pieces, until I could see their connectedness to the whole of the particular discussion.

Implications for Policing Services

While my dissertation is complete, the partnership of Mino Ode Kwewak N'gamowak and Waterloo Regional Police Male Chorus (i.e., representing public relations for Waterloo Regional Police Services), continues forward. Trust is a loaded word when I think about it in the context of

police. Trust did not come easy with the Waterloo Police Male Chorus (i.e., representing public relations for Waterloo Regional Police Services). I am not sure that all of us in Mino Ode Kwewak N'gamowak believed that trust was even possible. In fact, it was more likely that we did not expect trust to happen. How can Indigenous women and girls trust police (whether it is those representing police services or actual police officers) when there has been historical and even ongoing violence between them? It is now six years of partnering with the police chorus (i.e., representing public relations for Waterloo Regional Police Services) for the annual concert, *Bridging Communities through Song*, that I can say that the women and girls are beginning to trust in the relationships that have formed. The men have not just said comforting words that promote feelings of trust; they have demonstrated through their behaviours and actions that they can be trusted. They can be trusted to stand by their promises. They can be trusted to stand with the women and girls when we face adversity and racism. They can be trusted to respect us as women and girls, just like they would their sisters, wives and friends.

I would like to share a story about trust and how this enabled our drum circle to move to the next steps of our partnership; which is now connecting with Waterloo Regional Police Services. An email arrived in my mailbox from Waterloo Regional Police Services a few months ago. A liaison for police services said that the Police Chief knew of the partnership that was happening between the police chorus (i.e., representing public relations for Waterloo Regional Police Services) and our drum circle, and she asked if we would be interested in getting together with members of police services to share food and an evening. I was excited; but, I had apprehensions. I wondered if our drum circle could trust to be in the same space with actual police. Here it is! This is what we have been waiting for – an opportunity to spend time with police officers and personnel; to share conversations with one another; and hoping that over time

the violent relationship between us could become something new! But wait! Could we trust that the evening would go okay? I wanted this, but I was hesitant.

I did what someone might do when they are uncertain or hesitant, and not wanting to do something alone. I contacted a friend. I emailed Allan, of the police chorus (i.e., representing public relations for Waterloo Regional Police Services), and I asked if he would consider having the police chorus members join us for this evening with the police. I was cognizant that, once again, our drum circle was asking the police chorus (i.e., representing public relations for Waterloo Regional Police Services) to do something that they might not ordinarily do (like singing at a residential school and a vigil for the murdered and missing women). The answer coming back to me was, “We’ll be there.”

The evening, with the police chorus (i.e., representing public relations for Waterloo Regional Police Services), Waterloo Regional Police Services and our drum circle turned out to be a very positive experience. To have community Elder Jean Becker and Police Chief Bryan Larkin present conveyed to me their support of the work the police chorus (i.e., representing public relations for Waterloo Regional Police Services) and our drum circle are doing together. I was pleased with the manner in which the police liaison officer interacted with me to set up the plans for the evening. She asked that I tell her what I thought would make a good evening. My voice mattered. My voice led the way. The evening happened the way it needed to. There were over 70 people present. With people in the room who have been adversaries, who have inherited violent colonial histories, misunderstandings, disrespect, mistrust of one another, we just needed to be with one another. That was a beginning. I heard Chief Bryan Larkin’s words about needing to build better relationships with Indigenous peoples, creating more education for police officers, and making changes within policing policies and practices. As the evening was closing several officers and police personnel came over to me to inquire about working together, regarding

education initiatives. I have been waiting to hear these words, and I know that the women and girls have too!! I give thanks to the Waterloo Regional Police Male Chorus (i.e., representing public relations for Waterloo Regional Police Services) for being our liaison (or conduit) with police services. Their standing with us has made it possible for our drum circle to go this next step.

In January 2018, I was invited by Waterloo Regional Police Services to speak about my concerns regarding Indigenous/police relations to new police officers. Not surprising, the police, as with much of Settler society in Canada, have had little exposure to the truths of Indigenous peoples' history and life experiences, as a result of systemic racism and colonization. Further talks have since happened where I and a few of the women from the drum circle will be speaking with Ontario Provincial Police training personnel, regarding longer term education initiatives. All of these actions began from a common interest - Song.

While some positive outcomes have been felt from the singing partnership, I feel pulled to end my dissertation with a Call to Action for Waterloo Regional Police Services. Joyce Green (2014) stated that Indigenous human rights should be indivisible. They should not be segregated and apart from the rights of all human beings. Indigenous peoples, particularly Indigenous women and girls, should not be segregated in their right to be protected and safe by the police, who are supposed to protect and keep safe all peoples in society. It is a travesty and violation of human rights, "When women choose not to report crimes because of their mistrust of the police [because] this perpetuates impunity for perpetrators of violence against Indigenous women" (Human Rights Watch, 2017, p. 6).

Mistrust of police begs for changes in the policing system; not just with policies and practices. The embedded whiteness that dominates Canadian society infiltrates the policing institution. This ideology is manifested through the perpetuation of colonization, racism,

discrimination, and stereotypes that are killing Indigenous women and girls. Trust has not been an option. If we have a system where Indigenous women are underreporting crimes and violence against them, because of fears and mistrust of the police, then there needs to be an immediate installation of an accountability system within policing; whereby, each call is tracked, recorded and supervised for appropriate police protocol. Accountability means holding police officers and police personnel accountable for their actions. Accountability should also mean that the system of policing holds its own accountable to the idyllic standards it conveys to the public. Accountability should mean getting rid of police officers and personnel who are not upholding the high standards of protecting and keeping all peoples in the public domain protected and safe. I again share the wisdom of Debbie, an Indigenous girl from this research study regarding accountability and there not being space for bad police officers,

I know that there are genuinely good police officers but like many of the women have said here, once they abuse their power...I find that there's always good in the world but there's always bad. But I don't think that balance should be there when it comes to authority.

I re-emphasize my earlier discussion of the need for decolonization in the policing institution because of: the multitude of reports of violence perpetrated against Indigenous women and girls; the colonial contexts that have legitimized violence against Indigenous women and girls; the sociological context that legitimizes Settler claims to urban space and police control and eviction of that space; and the socio-political contexts that legitimize police violence and failure of the policing institution to create safety for Indigenous women and girls. To create justice and equity in the policing institution for Indigenous peoples (and for all marginalized and racialized peoples) the systemic and structural roots of whiteness ideology must be challenged and addressed if there is to be sustainable change. Policies and practices can be advocated for, but over time if the dominant ideology is not addressed, familiar patterns of knowing and doing will re-surface.

Changing the ideology means never going back to what was; but to creating something new. That, new, can be the creation of decolonizing ideology. To do that, dialogue and building relations with one another is necessary. As a reminder, one cannot see what is not known or in one's consciousness. Engaging in an ethical space of relating and learning about one another is how one comes to know about the experiences of another. Engaging in an ethical space is how a new ideology that is decolonizing can come about. An ethical space of engagement is how tangible steps will be created for numbers 30, 31, 38-41, and 57 of the TRC Calls to Action.

Implications for Social work

I view that what I have learned about Indigenous research, reconciliation, ethical space and song is relevant to social work. To begin with, the TRC (2015, p. 139-144) Calls to Action, #1 to #5, are directed to the social work profession.⁵⁹ Education and reconciliation efforts are needed in this field to reduce the number of Indigenous children in care and to develop supports for Indigenous families so that they can stay together, during times of distress (Blackstock, 2009; TRC, 2015). To do this, there still needs to be: a better understanding of Indigenous history in Canada; of the policies that were designed to assimilate the people; and of the residential schools and their impacts on survivors, families and communities.

⁵⁹ **Call to Action #1.** We call upon the federal, provincial, territorial, and Aboriginal governments to commit to reducing the number of Aboriginal children in care by:

- i. Monitoring and assessing neglect investigations.
- ii. Providing adequate resources to enable Aboriginal communities and child-welfare organizations to keep Aboriginal families together where it is safe to do so, and to keep children in culturally appropriate environments, regardless of where they reside.
- iii. Ensuring that social workers and others who conduct child-welfare investigations are properly educated and trained about the history and impacts of residential schools.
- iv. Ensuring that social workers and others who conduct child-welfare investigations are properly educated and trained about the potential for Aboriginal communities and families to provide more appropriate solutions to family healing.
- v. Requiring that all child-welfare decision makers consider the impact of the residential school experience on children and their caregivers.

Call to Action #2. We call upon the federal government, in collaboration with the provinces and territories, to prepare and publish annual reports on the number of Aboriginal children (First Nations, Inuit, Métis) who are in care, compared with non-Aboriginal children, as well as the reasons for apprehension, the total spending on preventative and care services by child-welfare agencies, and the effectiveness of various interventions.

Calls to Action #3. We call upon all levels of government to fully implement Jordan's Principle.

Call to Action #4. We call upon the federal government to enact Aboriginal child-welfare legislation that establishes national standards for Aboriginal child apprehension and custody cases and includes principles that:

- i. Affirm the right of Aboriginal governments to establish and maintain their own child-welfare agencies.
- ii. Require all child-welfare agencies and courts to take the residential school legacy into account in their decision making.
- iii. Establish, as an important priority, a requirement that placements of Aboriginal children into temporary and permanent care be culturally appropriate.

Call to Action #5. We call upon the federal, provincial, territorial, and Aboriginal governments to develop culturally appropriate parenting programs for Aboriginal families.

Common themes found from the literature review and from conducting my research study that are critical in the social work profession are: relationships, reflexivity, ethical space and engagement. I think that the understanding and application of these aspects needs to take place within a decolonizing lens. This necessarily requires not only knowing the history of Indigenous peoples; but using this history to inform social work practice. It is important for social workers to know why and how their social work history and even present practices are implicated in the systemic injustices of child welfare for Indigenous peoples. It is important for social workers to understand why they and the profession are not perceived in a favourable light by some Indigenous peoples. Knowing and recognizing these things may help them to critique their engagement with Indigenous families. Because the social work profession is a white, dominant society institution, there is a natural tendency for social workers to see their work, practices and the people they help through a white, dominant and colonial lens. It is, therefore, important for them to learn how social work can continue to colonize and oppress Indigenous peoples; even with good intentions.

Reflexivity has been a practice in social work for some time (Donna Baines, 2011). It could be used to critique oneself, and one's decisions and actions in social work. Reflexivity can also be used to contribute to inquiry of the root causes of the problems that Indigenous families may experience. Part of this critique and reflexivity, I think, could involve developing an ethical space with the families that social workers help. In this space, could be the time taken to engage and understand the roots of the challenges that families experience. Understanding the roots can provide direction for change and avoid the tendency to blame when change does not happen. A relational approach to social work that prioritizes these themes could assist in critiquing current practices and, perhaps, re-designing policies that affect social work practices with Indigenous peoples.

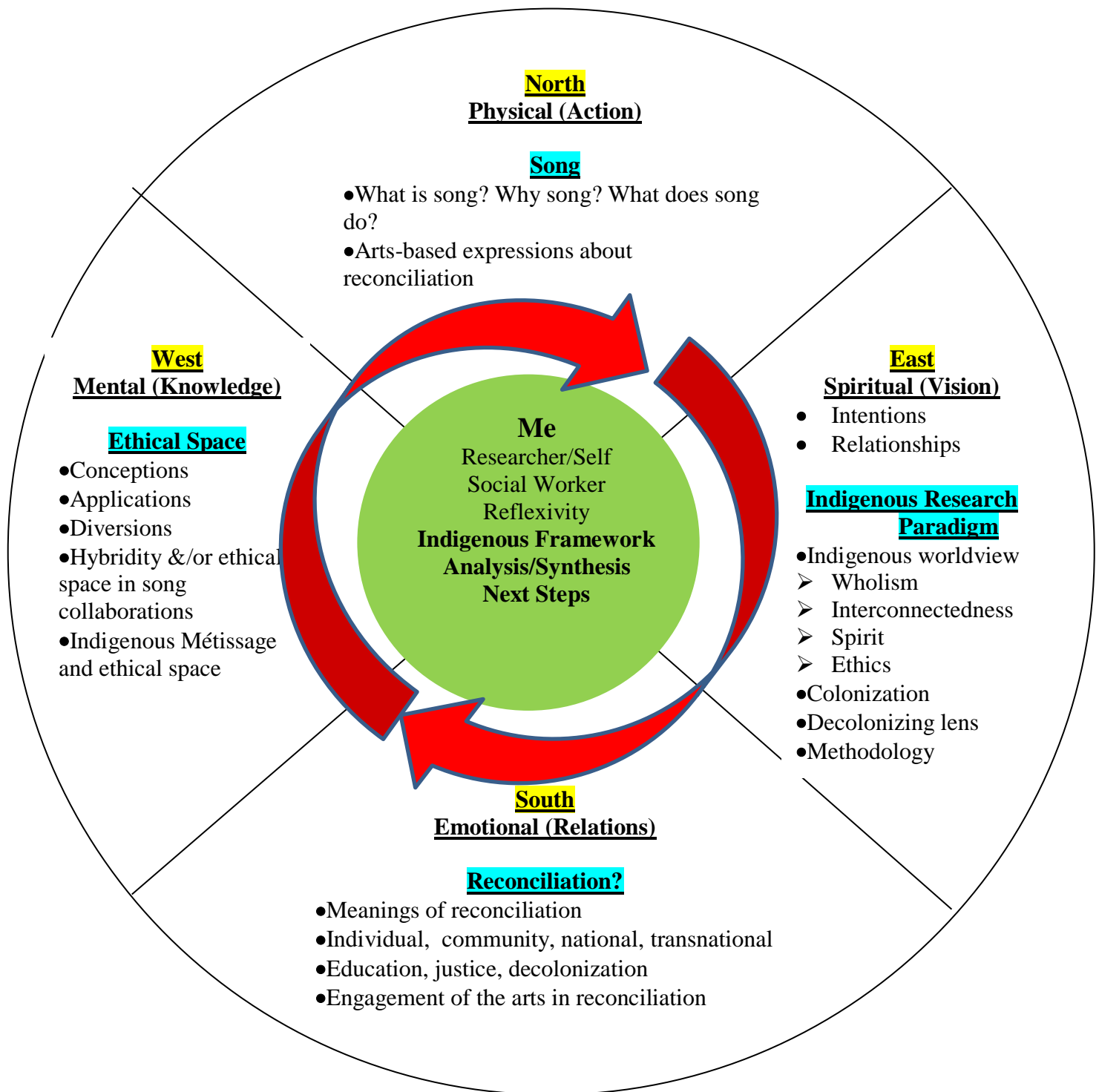
The template in Chapter 10 (see Figure 10.5) that I have created for using the seven sacred teachings spiritually, emotionally/relationally, mentally (learning), and physically (action) could be translated for use in social work courses and the profession. The template could be used with specific reference to Indigenous families whom a social worker is helping; but the template could also be used with anyone whom the social worker is helping. The idea behind this template is that it helps one to be able to engage in genuine ways, and work towards common goals with people who are not of the same background (e.g., culture, faith, and gender identity) as oneself. Being able to engage with service users in genuine ways is observed and experienced by those involved in the relationship. This becomes especially important in social work when decision-making and courses of action need to be taken that impact the family. As Cyndy Baskin (2016) stated, families and individuals are more likely to stay engaged when there are unsettling and painful times, if efforts have been made to develop a relationship.

This template to creating ethical space with the people one is helping could provide a means for a student or social worker to understand self and resistance because of various histories, animosities, experiences, having preconceived ideas, and from not knowing. This template could be used as a tool for personal development, or for the people one is helping in social work, such that it prompts one to look at aspects of oneself that may be prompting certain emotions and reactions to surface. It can also be used as a template in social work education for understanding the process of developing an ethical space of engagement with individuals and families.

All my relations ~ *Kelly Laurila*

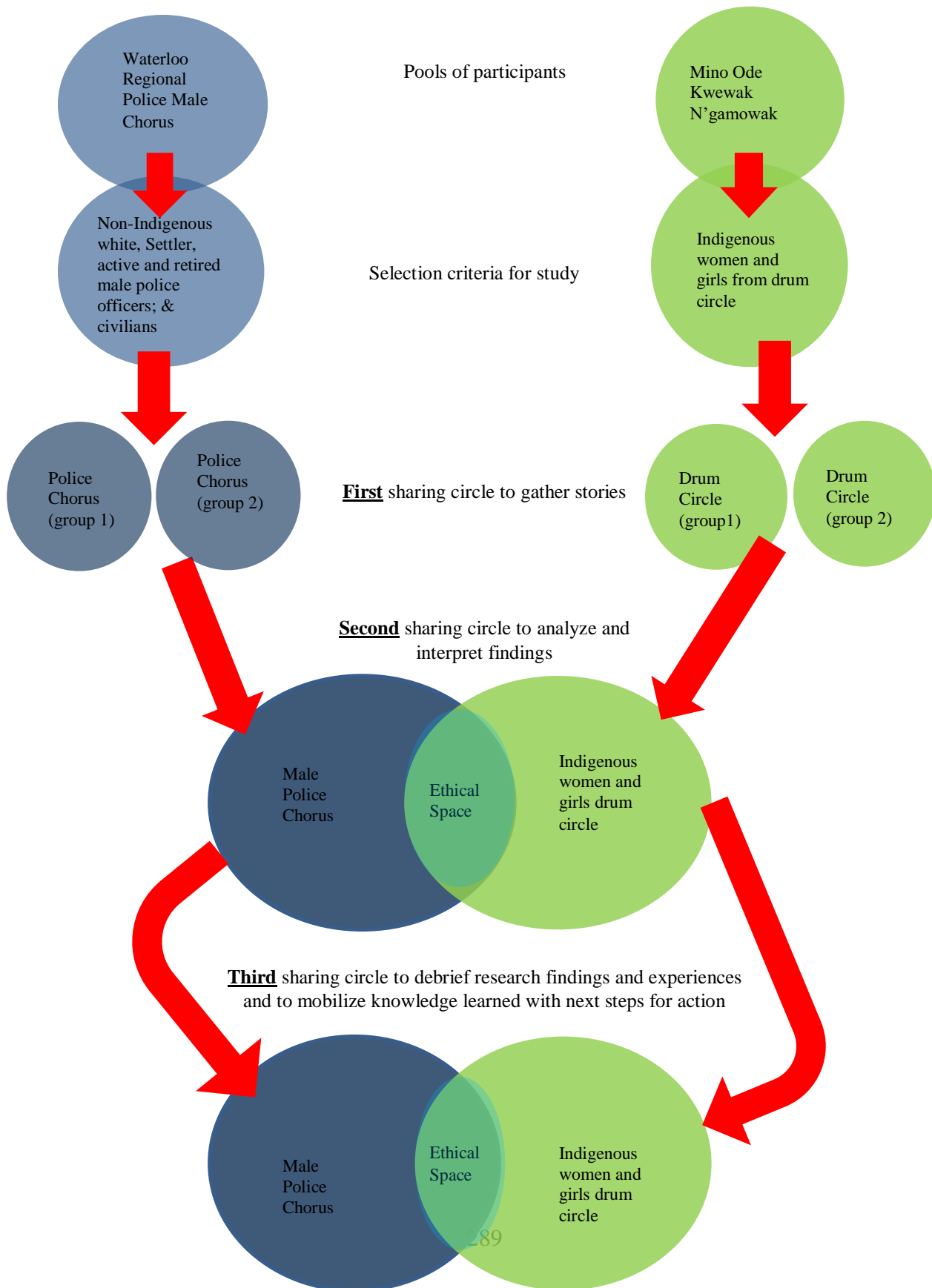
Appendix A

Organization of Literature Review using Anishinaabe Knowledge of the Circle



Appendix B:

Visual Representation of Research Process with Participants



Appendix C

Script of Invitation to Participate in Research Study – Mino Ode Kwewak N’gamowak

My research study is called, *Reconciliation: How song facilitates dialogue and understanding between members of a non-Indigenous male police chorus and Indigenous women and girls of an Indigenous drum circle*. As an Indigenous member of our drum circle, I wanted to ask if you would be interested in participating in my study. In gathering this information, I want to learn about the experiences members of the police chorus and drum circle have had because of their partnership over the past 5 years. I also hope to obtain feedback on what participants would recommend to Waterloo Regional Police Services with regard to improving relationships with local Indigenous peoples, particularly Indigenous women and girls.

There will be 3 times that I would ask for your assistance with my research study:

First, you will be invited to a sharing circle in **June 2017** consisting of 5-8 Indigenous women and girls. This sharing circle could take up to 3 hours. At the time of our meeting in the sharing circle I will offer tobacco to those who wish to receive it as my gesture of gratitude for your participation and my commitment to you to maintain confidentiality of your particular contributions. I will also provide consent forms that the university requires regarding your participation in this study and for my audio-recording what is said in the sharing circles. I will also provide you with some questions that may help guide how to express your experiences of singing with the police chorus. **I have attached the consent form and the question sheet to this email for your review ahead of time.** There may be an occasional time that I need to contact you briefly to clarify something that was discussed in the sharing circle. This contact will typically be handled by phone or by email.

Second, I will arrange for participants from our drum circle and the police chorus to come together in a sharing circle in **October or November 2017** of about 8-10 people so that I may obtain feedback on the main themes that I have found from transcribing and listening to everyone’s stories and how these themes might be organized and/or expressed. Before the final draft of the study is complete, I will be providing you a copy of all statements you have provided so that you can decide if you agree that these statements can be used in this report.

Third, after completion of the final report of this study, I will invite all participants for a final sharing circle, feast and give away in **March or April 2018**. The giveaway reflects an Indigenous understanding of reciprocity. As a way to acknowledge and give thanks for the participants’ efforts in this research project, I will offer a small gift to each person. This final sharing circle will be an opportunity for everyone to discuss their thoughts/feedback regarding their participation in this study and for me to give thanks to everyone for their helping me with this endeavour. At this time, I will discuss the recommendations that participants have been sharing with regard to changes with Waterloo Regional Police Services and Indigenous women and girls and how to take these recommendations forward. Participation in this final sharing circle is optional. For those who choose not to come for this final sharing circle, a copy of study and a gift (from the giveaway) will be mailed to them.

Please know that you are free to ask questions, raise concerns or withdraw at any time. You are also under no obligation to participate, and if you choose to not participate, or to withdraw at a later time there will be no negative consequences for you.

Every effort will be made to ensure your anonymity and confidentiality of the information unless you request otherwise. Neither your name nor any other personal identifying information will be used in the thesis, reports or any presentations unless you provide permission to include such information. You should be aware that even if you decide to remain anonymous, it is likely that members in the drum circle will either remember what you said in the sharing circles or that some readers will be able to identify your story. It is important for you to consider what information you wish to be shared about your experiences and what information you do not wish to be public knowledge.

All of the information gathered will remain confidential. It will be stored in a secure place and only me and my Supervisor will have access to it. When my research is completed, I will return the audio-recordings and transcripts to my supervisor for safe keeping for 5 years (after which time it will be destroyed). The results of my study will be used for my doctoral thesis, public presentations and publications.

Please feel free to contact me should you have any questions regarding this study. I look forward to hearing from you regarding your interest in participating in this study. Should you be interested in participating in my study please contact me at the telephone number or email address listed below. If you accept my invitation to participate, I will contact you soon for possible dates for the first sharing circle.

Please feel free to contact my thesis Supervisor, Dr. Kathy Absolon-King, if you have any questions I cannot answer either now or at any time during the research process. Her contact information is below.

All my relations

Kelly Laurila, PhD. Candidate
Wilfrid Laurier University
120 Duke Street
Kitchener, Ontario
N2H 3W8
Email: laur4318@mylaurier.ca
Phone: (519) 893-6333

Dr. Kathy Absolon-King, PhD, Thesis Supervisor
Department of Social Work – Aboriginal Field of
Study
Wilfrid Laurier University
Office: FSW-319
120 Duke Street, Kitchener, Ontario
N2H 3W8
Email: kabsolon@wlu.ca
Phone: (519) 884-0710 ext. 5229

Appendix D:

Script of Invitation to Participate in Research Study: Waterloo Regional Police Male Chorus

My research study is called, *Reconciliation: How song facilitates dialogue and understanding between members of a non-Indigenous male police chorus and Indigenous women and girls of an Indigenous drum circle*. As an Indigenous member of our drum circle, I wanted to ask if you would be interested in participating in my study. In gathering this information, I want to learn about the experiences members of the police chorus and drum circle have had because of their partnership over the past 5 years. I also hope to obtain feedback on what participants would recommend to Waterloo Regional Police Services with regard to improving relationships with local Indigenous peoples, particularly Indigenous women and girls.

There will be **3** times that I would ask for your assistance with my research study:

First, you will be invited to a sharing circle (June 2017) consisting of 5-8 men. This sharing circle could take up to 3 hours. At the time of our meeting in the sharing circle I will provide consent forms that the university requires regarding your participation in this study and for my audio-recording of what is said in the sharing circles. I will also provide you with some questions that may help with how to express your experiences of singing with Mino Ode Kwewak N'gamowak. **I have attached the consent form and the question sheet to this email for your review ahead of time.** There may be an occasional time that I need to contact you briefly to clarify something that was discussed in the sharing circle. This contact will typically be handled by phone or by email.

Second, I will arrange for participants from the drum circle and the police chorus to come together in a sharing circle (October or November 2017) of about 8-10 people so that I may obtain feedback on the main themes that I have found from transcribing and listening to everyone's stories and how these themes might be organized and/or expressed. Before the final draft of the study is complete, I will be providing you a copy of all statements you have provided so that you can decide if you agree that these statements can be used in this report.

Third, after completion of the final report of this study, I will invite all participants for a final sharing circle, feast and give away (March or April 2018). The giveaway reflects an Indigenous understanding of reciprocity. As a way to acknowledge and give thanks for the participants' efforts in this research project, I will offer a small gift to each person. I will invite all participants at the end of this study, when I have put the final report together to a sharing circle, feast and giveaway. This will be an opportunity for everyone to discuss their thoughts/feedback regarding their participation in this study and for me to give thanks to everyone for their helping me with this endeavour. At this time, I will discuss the recommendations that participants have been sharing with regard to changes with Waterloo Regional Police Services and Indigenous women and girls and how to take these recommendations forward. Participation in this final sharing circle is optional. For those who choose not to come for this final sharing circle, a copy of study and a gift (from the giveaway) will be mailed to them.

Please know that you are free to ask questions, raise concerns or withdraw at any time. You are also under no obligation to participate, and if you choose to not participate, or to withdraw at a later time there will be no negative consequences for you.

Every effort will be made to ensure your anonymity and confidentiality of the information unless you request otherwise. Neither your name nor any other personal identifying information will be used in the thesis, reports or any presentation, unless you provide permission to include such information. You should be aware that even if you decide to remain anonymous, it is likely that members in the drum circle will either remember what you said in the sharing circles or that some readers will be able to identify your story. It is important for you to consider what information you wish to be shared about your experiences and what information you do not wish to be public knowledge.

All of the information gathered will remain confidential. It will be stored in a secure place and only me and my Supervisor will have access to it. When my research is completed, I will return the audio-recordings and transcripts to my supervisor for safe keeping for 5 years (after which time it will be destroyed). The results of my study will be used for my doctoral thesis, public presentations and publications.

Please feel free to contact me should you have any questions regarding this study. I look forward to hearing from you regarding your interest in participating in this study. Should you be interested in participating in my study please contact me at the telephone number or email address listed below. If you accept my invitation to participate, I will contact you soon for possible dates for the first sharing circle.

Please feel free to contact my thesis Supervisor, Dr. Kathy Absolon-King, if you have any questions I cannot answer either now or at any time during the research process. Her contact information is below.

All my relations,

Kelly Laurila, PhD. Candidate
Wilfrid Laurier University
120 Duke Street
Kitchener, Ontario
N2H 3W8
Email: laur4318@mylaurier.ca
Phone: (519) 893-6333

Dr. Kathy Absolon-King, PhD, Thesis Supervisor
Department of Social Work – Aboriginal Field of
Study
Wilfrid Laurier University
Office: FSW-319
120 Duke Street, Kitchener, Ontario
N2H 3W8
Email: kabsolon@wlu.ca
Phone: (519) 884-0710 ext. 5229

Appendix E:

Questions to be asked of participants in first sharing circle:

Mino Ode Kwewak N'gamowak

The following questions are meant to be a guide for responding to experiences of singing with the Waterloo Regional Police Male Chorus.

1. Given the historical tensions between Indigenous peoples and the police force, it is rare for groups such as ours to come together. In your experience what are the key factors that have contributed to our sustained partnership of 5 years?
2. How has the experience of collaborating with the male police chorus affected you?
3. In the context of the Truth and Reconciliation process underway in Canada, what changes would you recommend in this region to the relationships between the police and Indigenous peoples, particularly Indigenous women and girls?
4. If you were to provide advice on your experiences to other Indigenous women and girls drum circles entering into reconciliation with police choruses, what knowledge from your experiences would you offer them?

Appendix F:

**Questions to be asked of participants in first sharing circle:
Waterloo Regional Police Male Chorus**

The following questions are meant to be a guide for responding to experiences of singing with Mino Ode Kwewak N'gamowak:

1. Given the historical tensions between Indigenous peoples and the police force, it is rare for groups such as ours to come together. In your experience what are the key factors that have contributed to our sustained partnership of 5 years?
2. How has the experience of collaborating with the Indigenous women and girls drum circle affected you?
3. In the context of the Truth and Reconciliation process underway in Canada, what changes would you recommend in this region to the relationships between the police and Indigenous peoples, particularly Indigenous women and girls?
4. If you were to provide advice on your experiences to other police choruses entering into reconciliation with Indigenous women and girls' drum circles, what knowledge from your experiences would you offer them?

Appendix G:

WILFRID LAURIER UNIVERSITY

INFORMED CONSENT STATEMENT – Adults

Mino Ode Kwewak N’gamowak

Reconciliation: How song facilitates ethical space between members of a non-Indigenous male police chorus and Indigenous women and girls in an Indigenous drum circle

You are invited to participate in a research study. The purpose of this study is to learn of the meanings that members of the Indigenous drum circle, Mino Ode Kwewak N’gamowak, and the Waterloo Regional Police Male Chorus attribute to singing with one another and what this means in relation to the reconciliation process that is underway in Canada regarding Indigenous and Settler peoples.

This research study is part of the Faculty of Social Work at Wilfrid Laurier University. I (Kelly Laurila) am researching this topic under the supervision of Dr. Kathy Absolon-King.

Information: As this research project involves learning about the meanings of singing in the partnership between Mino Ode Kwewak N’gamowak and Waterloo Regional Police Male Chorus, you will be asked to attend sharing circles on 3 occasions to share your experiences and thoughts. There will be a few questions to help guide your answers; however, please know that there are no right or wrong answers.

Time Required of You: The **first** sharing circle may take up to 3 hours for everyone to answer the questions and share their thoughts and experiences. There may be a follow up phone call or email of correspondence to check out any questions Kelly might have from hearing your story. This may take about a half hour or less. The **second** sharing circle will include members of Mino Ode Kwewak N’gamowak and Waterloo Regional Police Male Chorus. The purpose of this meeting will be to obtain feedback on initial research findings and how it might be expressed and organized. This second meeting could take up to 3 hours. The **third** meeting will be a sharing circle of results of this study, to obtain reflections of your participation in this study, to make recommendations to Waterloo Regional Police Services, and to share a feast together. This final meeting could take up to 3 hours. Altogether, about 9.5 hours (or less) that is spread over 7 or 8 months may be required of your time.

Recording of Sharing Circles: With your permission, I may take some notes and I will audio record sharing circle discussions for review at another time. There will also be a helper present during sharing circles to also take notes.

Risks: While risks to you in this study are minimal (i.e., physically, socially, psychologically, emotionally), there is the potential that the telling of personal experiences and/or the hearing of

others' stories and experiences could be upsetting. I will provide support to anyone having difficult experiences during and following sharing circles. I will also make efforts to refer anyone who wishes to discuss their experiences further to an Elder or other appropriate individuals. You will have the opportunity to decide if you wish certain information that you shared in the sharing circles to be included in the final report. It is recognized that you will be sharing your story and experiences with others present in the sharing circle. While everyone present in the sharing circles will be asked to maintain confidentiality and I will make every effort to stress this point, there is no way of guaranteeing this. Knowing this may affect what information you choose to share.

In addition, I acknowledge that I am the researcher for this study and I am also the facilitator of the drum circle. It could feel uncomfortable to share your story for fear that this has any impact on your continued participation in the drum circle. Please know that there is no consequence to your membership in the drum circle as a result of participating in this research study. Please also know that you are not expected to participate in this study and that there will not be any repercussions or judgements made about you regardless of whether you choose to participate or not. Also know that there is no "right" story to share and that the reason for completing this study is to learn of the many ways that participants experience the singing partnership with the police chorus. While I may be the facilitator of the drum circle I am required to follow the university's ethical research practice while involved with this study. I want to also acknowledge that I care deeply for the women and girls in this drum circle and I will make every effort for participants to feel comfortable with what information they share.

As a participant of this study, please be advised that it is likely that your identity will be known to others who are also participating in this study because of the use of sharing circles. It is possible that despite efforts to maintain your privacy in the final report of this study, that someone reading about this study may be able to recognize you through your participation in this study and/or through the information you provide in your story.

Benefits: Sharing your experiences of the singing partnership with the police chorus could provide helpful information to Indigenous and Settler peoples of how they can contribute to reconciliation. Your experiences could also provide insights into how relationships between the police and Indigenous peoples could initiate change in locally.

Confidentiality: Me and the helper will make every effort possible to maintain confidentiality of the information you share. The information collected will be maintained and kept in a secure and locked cabinet and password protected computer at the Faculty of Social Work at Wilfrid Laurier University. This includes electronic files, hand written notes and audio recordings.

Anonymity: While steps will be taken to protect your identity through the use of a pseudonym, rather than your own name (if you choose), it is possible that someone might recognize you from your stories and/or quotes in the final, published report. As a result of not being able to guarantee that you will not be recognized through your stories and/or quotes, I will provide you with a copy

of any information and quotes that pertain to you that I may want to use in a publication of my research study. I will give you opportunity to review this information and for you to decide what information about you that you are okay with including in a publication and which information you do not wish to include in any publication. It is completely okay if you would like to participate in this study but not permit any quotes to be used in a published report.

Contact: If you have questions at any time about this study or the procedures, (or you experience negative effects as a result of participating in this study) you may contact me, who is the primary investigator. My email is laur4318@mylaurier.ca. You may also contact the supervisor for this research: Dr. Kathy Absolon-King. Her phone number is 519-884-0710 ext. 5229. Her email is kabsolon@wlu.ca. This study has been reviewed and approved by the University Research Ethics Board. If you feel that you have not been treated according to the descriptions in this form, or your rights as a participant in research have been violated during the course of this project, you may contact Dr. Robert Basso, Chair, University Research Ethics Board, Wilfrid Laurier University, (519) 884-0710 x4994 or rbasso@wlu.ca

Participation: Your participation is voluntary; you may decline to participate without penalty. If you decide to participate, you may withdraw from the study at any time without penalty and without loss of benefits to which you are otherwise entitled. If you withdraw from the study, every attempt will be made to remove your data from the study, and have it destroyed. You have the right to omit any question(s)/procedure(s) you choose.

Feedback: I will contact you to advise of completion of the final report for this study and with the arrangements for the final sharing circle. Please know that there could be aspects of your story that are not used in the final report for various reasons. You will be asked if you want to meet with me separately and in addition to the final sharing circle to review the findings. You will receive a copy of the report at the final sharing circle. You may also decide to just have a copy of the report emailed or mailed to you.

Publication: The final report will be available by _____. The findings from this research may be published in scholarly journals and possibly presented at conferences.

Please indicate with your initials if you would like to receive a copy of the final research report.

_____ Yes, I would like to receive a copy of the final research report.

_____ No, I do not wish to have a copy of the final research report.

Consent: I have read and understand the above information. I have received a copy of this form. I agree to participate in this study. I also agree to have my discussions in the sharing circles audio-recorded.

Participant's
signature_____Date:_____

Researcher's
signature_____Date:_____

Consent to Use of Quotes:

I have reviewed and agree to the use of my quotes in the final report. You may change your mind in the future (before the final completion of the report) if you wish the quotes to not be used.

Participant's
signature_____Date:_____

Researcher's
signature_____Date:_____

Consent to Use of Quotes for Publication:

I agree to the use of my quotes for publication in scholarly journals and at possible presentations and conferences.

Participant's
signature_____Date:_____

Researcher's
signature_____Date:_____

Appendix H:

WILFRID LAURIER UNIVERSITY

INFORMED CONSENT STATEMENT – YOUTH (ages 12-16)

Reconciliation: How song facilitates ethical space between members of a non-Indigenous male police chorus and Indigenous women and girls of an Indigenous drum circle

You are invited to participate in a research study. The purpose of this study is to learn of the meanings that members of the Indigenous drum circle, Mino Ode Kwewak N'gamowak and the Waterloo Regional Police Male Chorus attribute to singing with one another and what this means in relation to the reconciliation process that is underway in Canada regarding Indigenous and Settler peoples.

This research study is part of the Faculty of Social Work at Wilfrid Laurier University. Kelly Laurila is researching this topic under the supervision of Dr. Kathy Absolon-King.

Information: As this research project involves learning about the meanings of singing in the partnership between Mino Ode Kwewak N'gamowak and Waterloo Regional Police Male Chorus, you will be asked to attend sharing circles on 3 occasions to share your experiences and thoughts. There will be a few questions to help guide your answers; however, please know that there are no right or wrong answers.

Time Required of You: The **first** sharing circle may take up to 3 hours for everyone to answer the questions and share their own thoughts and experiences. There may be a follow up phone call or email of correspondence to check out any questions I (Kelly) might have from hearing your story. This may take about a half hour or less. The **second** meeting will be a sharing circle including members of Mino Ode Kwewak N'gamowak and Waterloo Regional Police Male Chorus. The purpose of this circle will be to obtain feedback on initial research findings and how it might be expressed and organized. This second meeting could take up to 3 hours. The **third** meeting will be a sharing circle of results of this study, to obtain reflections of your participation in this study, to obtain recommendations to carry forward to Waterloo Regional Police Services, and to share a feast together. This final meeting could take up to 3 hours. Altogether, about 9.5 hours (or less) that is spread over 7 or 8 months may be required of your time.

Recording of Sharing Circles: With your permission, I may take some notes and I will audio record sharing circle discussions for review at another time. There will also be a helper present to take notes during sharing circles.

Risks: Sometimes people enjoy talking about their personal stories and sometimes they become upset when they talk about them. I will support you throughout the interview. If something is upsetting and you want to talk further about it, I can talk with you and/or she can arrange for you

to speak with an Elder. In this case, I would also need to tell your mother that you wanted to speak with someone.

You are the one to decide if you wish certain information that you said in the sharing circles to be included in the final report. Since you will be sharing your story when I, the facilitator of the drum circle, is present it could feel uncomfortable to share your story for fear that this has any impact on staying in the drum circle. Please know that there is no consequence to your membership in the drum circle as a result of being a part of this research study. Please also know that you are not expected to participate in this study and that there will not be any repercussions or judgements made about you regardless of whether you choose to participate or not. Also know that there is no “right” story to share and that the reason for completing this study is to learn of the many ways that Indigenous youth and the women experience the singing partnership with the police chorus. I want you to know that I care deeply for the women and girls in this drum circle and I will make every effort for you to feel comfortable with what information you share.

There is a chance that someone might discover that you took part in this study; despite my best efforts to keep your identity private. It is possible that someone could recognize you either through sharing in the sharing circles and/or through the information you provide in your story.

Benefits: Sharing your experiences of the singing partnership with the police chorus could provide helpful information to Indigenous and Settler peoples of how they can contribute to reconciliation. Your experiences could also provide insights into how relationships between the police and Indigenous peoples could initiate change in locally.

Confidentiality: Me and the helper will make every effort possible to maintain confidentiality of the information you share. The information collected will be maintained and kept in a secure and locked cabinet and password protected computer at the Faculty of Social Work at Wilfrid Laurier University. This includes electronic files, hand written notes and audio recordings.

Anonymity: You do not need to use your own name with your story if you do not want to. Even if you use a different name it is possible that someone might still know you because of what you say in your story. As a result of not being able to guarantee that you will not be recognized through your stories and/or quotes, I will provide you with a copy of any information and quotes that pertain to you that I may want to use in a publication of my research study. I will give you opportunity to review this information and for you to decide what information about you that you are okay with including in a publication and which information you do not wish to include in any publication. It is completely okay if you would like to participate in this study but not permit any quotes to be used in a published report.

Contact: If you have questions at any time about this study or the procedures, (or you experience adverse effects as a result of participating in this study) you may contact me, the primary investigator. My email is laur4318@mylaurier.ca. You may also contact the supervisor for this research: Dr. Kathy Absolon-King. Her phone number is 519-884-0710 ext. 5229. Her email is

kabsolon@wlu.ca. This study has been reviewed and approved by the University Research Ethics Board. If you feel that you have not been treated according to the descriptions in this form, or your rights as a participant in research have been violated during the course of this project, you may contact Dr. Robert Basso, Chair, University Research Ethics Board, Wilfrid Laurier University, (519) 884-0710 x4994 or rbasso@wlu.ca

Participation: Your participation is voluntary; you may decline to participate without penalty. If you decide to participate, you may withdraw from the study at any time without penalty and without loss of benefits to which you are otherwise entitled. If you withdraw from the study, every attempt will be made to remove your data from the study, and have it destroyed. You have the right to omit any question(s)/procedure(s) you choose.

Feedback: I will contact you to advise of completion of the final report for this study and with the arrangements for the final sharing circle. Please know that there could be aspects of your story that are not used in the final report for various reasons. You will be asked if you want to meet with me separately and in addition to the final sharing circle to review the findings. You will receive a copy of the report at the final sharing circle. You may also decide to just have a copy of the report emailed or mailed to you.

Publication: The final report will be available by _____. The findings from this research may be published in scholarly journals and possibly presented at conferences.

Please indicate with your initials if you would like to receive a copy of the final research report.

_____ Yes, I would like to receive a copy of the final research report.

_____ No, I do not wish to have a copy of the final research report.

Consent: Please note that parental signature is required for participants younger than 16 years; giving permission for their daughter to participate in this study.

I have read and understand the above information. I have received a copy of this form. I agree to participate in this study. I also agree to have my interview audio recorded.

Participant's
signature _____ Date: _____

Parent's
Signature (for youth) _____ Date: _____

Researcher's
signature _____ Date: _____

Consent to Use of Quotes:

I have reviewed and agree to the use of my quotes in the final report. You may change your mind in the future (before the final completion of the report) if you wish the quotes to not be used. Parent's signature is needed acknowledging use of quotes in this study; yet recognizing that she and/or her daughter may change their decision at any point in the research.

Participant's
signature _____ Date: _____

Parent's
signature (for youth) _____ Date: _____

Researcher's
signature _____ Date: _____

Consent to Use of Quotes for Publication:

I agree to the use of my quotes for publication in scholarly journals and at possible presentations and conferences.

Participant's
signature _____ Date: _____

Parent's
signature (for youth) _____ Date: _____

Researcher's
signature _____ Date: _____

Appendix I

WILFRID LAURIER UNIVERSITY

INFORMED CONSENT STATEMENT – Adults

Waterloo Regional Police Male Chorus

Reconciliation: How song facilitates ethical space between members of a non-Indigenous male police chorus and Indigenous women and girls from an Indigenous drum circle

You are invited to participate in a research study. The purpose of this study is to learn of the meanings that members of the Indigenous drum circle, Mino Ode Kwewak N'gamowak and the Waterloo Regional Police Male Chorus attribute to singing with one another and what this means in relation to the reconciliation process that is underway in Canada regarding Indigenous and Settler peoples.

This research study is part of the Faculty of Social Work at Wilfrid Laurier University. Kelly Laurila is researching this topic under the supervision of Dr. Kathy Absolon-King.

Information: As this research project involves learning about the meanings of singing in the partnership between Mino Ode Kwewak N'gamowak and Waterloo Regional Police Male Chorus, you will be asked to attend sharing circles on 3 occasions to share your experiences and thoughts. There will be a few questions to help guide your answers; however, please know that there are no right or wrong answers.

Time Required of You: The **first** sharing circle will take up to 3 hours for everyone to answer the questions and share their own thoughts and experiences. There will be a follow up meeting or email of correspondence to check out any questions I (Kelly) might have from hearing your story. This may take about a half hour or less. The **second** sharing circle will include members of Mino Ode Kwewak N'gamowak and Waterloo Regional Police Male Chorus. The purpose of this circle will be to obtain feedback on initial findings and how it might be expressed and organized. This second meeting could take up to 3 hours. The **third** meeting will be a sharing circle of results of this study, to obtain reflections of your participation in this study, to obtain recommendations that will be carried forward to Waterloo Regional Police Services, and to share a feast together. This final meeting could take up to 3 hours. Altogether, about 9.5 hours (or less) that is spread over 7 or 8 months may be required of your time.

Recording of Sharing Circles: With your permission, I may take some notes and I will audio record sharing circle discussions for review at another time. There will also be a helper present to also take notes during the sharing circles.

Risks: While risks to you in this study are minimal (i.e., physically, socially, psychologically, emotionally), there is the potential that the telling of personal experiences and/or the hearing of others' stories and experiences could be upsetting. I will provide support to anyone having difficult experiences during and following sharing circles. I will also make efforts to refer anyone who wishes to discuss their experiences further to an Elder or other appropriate individuals if needed. You will have the opportunity to decide if you wish certain information that you shared in the sharing circles to be included in the final report.

As a participant of this study, please be advised that it is likely that your identity could become known from sharing in the sharing circles, despite my best efforts to keep your identity private. It is possible that someone could recognize you either through your participation and/or through the information you provide in your story.

Benefits: Sharing your experiences of the singing partnership with the police chorus could provide helpful information to Indigenous and Settler peoples of how they can contribute to reconciliation. Your experiences could also provide insights into how relationships between the police and Indigenous peoples could initiate change in locally.

Confidentiality: Me and the helper will make every effort possible to maintain confidentiality of the information you share. The information collected will be maintained and kept in a secure and locked cabinet and password protected computer at the Faculty of Social Work at Wilfrid Laurier University. This includes electronic files, hand written notes and audio recordings.

Anonymity: While steps will be taken to protect your identity through the use of a pseudonym, rather than your own name (if you choose), it is possible that someone might recognize you from your stories and/or quotes in the final, published report. As a result of not being able to guarantee that you will not be recognized through your stories and/or quotes, I will provide you with a copy of any information and quotes that pertain to you that I may want to use in a publication of my research study. I will give you opportunity to review this information and for you to decide what information about you that you are okay with including in a publication and which information you do not wish to include in any publication. It is completely okay if you would like to participate in this study but not permit any quotes to be used in a published report.

Contact: If you have questions at any time about this study or the procedures, (or you experience adverse effects as a result of participating in this study) you may contact me, the primary investigator. My email is laur4318@mylaurier.ca. You may also contact the supervisor for this research: Dr. Kathy Absolon-King. Her phone number is 519-884-0710 ext. 5229. Her email is kabsolon@wlu.ca. This study has been reviewed and approved by the University Research Ethics Board. If you feel that you have not been treated according to the descriptions in this form, or your rights as a participant in research have been violated during the course of this project, you may contact Dr. Robert Basso, Chair, University Research Ethics Board, Wilfrid Laurier University, (519) 884-0710 x4994 or rbasso@wlu.ca

Participation: Your participation is voluntary; you may decline to participate without penalty. If you decide to participate, you may withdraw from the study at any time without penalty and without loss of benefits to which you are otherwise entitled. If you withdraw from the study, every attempt will be made to remove your data from the study, and have it destroyed. You have the right to omit any question(s)/procedure(s) you choose.

Feedback: I will contact you to advise of completion of the final report for this study and with the arrangements for the final sharing circle. Please know that there could be aspects of your story that are not used in the final report for various reasons. You will be asked if you want to meet with me separately and in addition to the final sharing circle to review the findings. You will receive a copy of the report at the final sharing circle. You may also decide to just have a copy of the report emailed or mailed to you.

Publication: The final report will be available by _____. The findings from this research may be published in scholarly journals and possibly presented at conferences.

Please indicate with your initials if you would like to receive a copy of the final research report.

_____ Yes, I would like to receive a copy of the final research report.

_____ No, I do not wish to have a copy of the final research report.

Consent: I have read and understand the above information. I have received a copy of this form. I agree to participate in this study. I also agree to have my interview audio recorded.

Participant's
signature _____ Date: _____

Researcher's
signature _____ Date: _____

Consent to Use of Quotes:

I have reviewed and agree to the use of my quotes in the final report. You may change your mind in the future (before the final completion of the report) if you wish the quotes to not be used.

Participant's
signature _____ Date: _____

Researcher's
signature _____ Date: _____

Consent to Use of Quotes for Publication:

I agree to the use of my quotes for publication in scholarly journals and at possible presentations and conferences.

Participant's

signature_____Date:_____

Researcher's

signature_____Date:_____

Appendix J:

Oath of Confidentiality

Reconciliation: How song facilitates ethical space between members of a non-Indigenous male police chorus and Indigenous women and girls of an Indigenous drum circle

A helper is needed to assist with writing significant pieces of information during sharing circles where participants are present and sharing their stories. Assistance may also be needed to write key pieces of information on flip charts during the second sharing circle when participants discuss main themes derived from the research data.

The purpose of this study is to learn of the meanings that members of the Indigenous drum circle, Mino Ode Kwewak N'gamowak and the Waterloo Regional Police Male Chorus attribute to singing with one another and what this means in relation to the reconciliation process that is underway in Canada regarding Indigenous and Settler peoples. This research study is part of the Faculty of Social Work at Wilfrid Laurier University. Kelly Laurila is researching this topic under the supervision of Dr. Kathy Absolon-King.

Contact: If you have questions at any time about this study or the procedures, (or you experience adverse effects as a result of participating in this study) you may contact the primary investigator, Kelly Laurila, through her email laur4318@mylaurier.ca. You may also contact the supervisor for this research: Dr. Kathy Absolon-King. Her phone number is 519-884-0710 ext. 5229. Her email is kabsolon@wlu.ca. This study has been reviewed and approved by the University Research Ethics Board. If you feel that you have not been treated according to the descriptions in this form, or your rights as a participant in research have been violated during the course of this project, you may contact Dr. Robert Basso, Chair, University Research Ethics Board, Wilfrid Laurier University, (519) 884-0710 x4994 or rbasso@wlu.ca

I agree to keep all information collected during this study confidential and I will not reveal by speaking, communicating or transmitting this information in written, electronic (disks, tapes, transcripts, email) or in any other way to anyone outside the research team.

Name: _____ Signature: _____
(Please Print)

Date: _____

Witness Name: _____ Witness Signature: _____

Appendix K

Songs sung by Mino Ode Kwewak N'gamowak and/or Waterloo Regional Police Male Chorus

Arranged in alphabetical order by title of song

Amazing Grace (John Newton, 1779)

<i>English</i>	<i>Anishinaabemowin</i>
<i>Amazing Grace, how sweet the sound That saved a wretch like me I once was lost, but now am found Was blind but now I see.</i>	<i>Gichi-zhawenjigewining bemaaji'igooyaan ningagiibiingwenaaban go noongom idash niwaab</i>
<i>Twas grace that taught my heart to fear And grace my fear relieved How precious did that grace appear The hour I first believed.</i>	<i>Ningii-segiz maa ninde 'ing, ozhawenjigewining nind-oonji-bizaaniz igo gii-tebweyendamaan</i>
<i>When we've been here ten thousand years Bright shining as the sun We've no less days to sing God's praise Than when we first begun.</i>	<i>Niibowa neniizaanak go nimbimi-zhaabwitoon ninga-de-dagwishimigon owiidookaagewin</i>
<i>Alleluia Alleluia Alleluia Praise God Alleluia Alleluia Alleluia Praise God</i>	<i>Apii gichi-gabe-ayi'ii gii-wijayaawang dibishkoo go giga-oshki- mamiikwaanaanaan dash</i>

(Translation from English to Anishinaabemowin provided by Anishinaabe Anglican Church Bishop Mark MacDonald)

Bridge Over Troubled Water (Paul Simon, 1971)

*When you're weary, feeling small
When tears are in your eyes, I'll dry them all (all)
I'm on your side, oh, when times get rough
And friends just can't be found
Like a bridge over troubled water
I will lay me down
Like a bridge over troubled water
I will lay me down*

*When you're down and out
When you're on the street
When evening falls so hard
I will comfort you (ooo)
I'll take your part, oh, when darkness comes
And pain is all around
Like a bridge over troubled water
I will lay me down
Like a bridge over troubled water
I will lay me down*

*Sail on silver girl
Sail...*

*Sail on silver girl
Sail on by
Your time has come to shine
All your dreams are on their way
See how they shine
Oh, if you need a friend
I'm sailing right behind
Like a bridge over troubled water
I will ease your mind
Like a bridge over troubled water
I will ease your mind*

Man (One) in the Mirror (Michael Jackson, 1988)

I'm gonna make a change, For once in my life. It's gonna feel real good, Gonna make a difference,
Gonna make it right. As I, turn up the collar on my favorite winter coat; This wind is blowing my
mind. I see the kids in the street, with not enough to eat. Who am I to be blind? Pretending not to
see their needs. A summer's disregard, a broken bottle top, and a one man soul. They follow each
other on the wind ya' know; 'Cause they got nowhere to go.

That's why I want you to know

I'm starting with the **one** in the mirror
I'm asking that **I change my ways**
And no message could have been any clearer
If you wanna make the world a better place, Take a look at yourself, and then make a **chaaange**
Na na na, na na na, na na na na nah.

I've been a victim of a selfish kind of love; It's time that I realize
That there are some with no home, not a nickel to loan. Could it be really me, pretending that
they're not alone?

A widow deeply scarred, somebody's broken heart; And a washed-out dream. They follow the
pattern of the wind ya' see; 'Cause they got no place to be. That's why I'm starting with me

I'm starting with the **one** in the mirror
I'm asking that **I change my ways**. And no message could have been any clearer
If you wanna make the world a better place, Take a look at yourself, and then make a change

I'm starting with the **one** in the mirror
I'm asking that **I change my ways**. And no message could have been any clearer
If you wanna make the world a better place,
Take a look at yourself, and then make that **change!**

I'm starting with the **one** in the mirror
I'm asking that **I change my ways**. No message could have been any clearer
If you wanna make the world a better place,
Take a look at yourself, and then make that change.
You gotta get it right, while you got the time
Cause when you close your heart,
You can't close your...your mind!
then you close your -----mind!
That one...
With the **one** in the mirror

That one
I'm asking that **I change my ways**
That one
No message could have been any clearer

If you wanna make the world a better place
Take a look at yourself and then make that -- change
Whoo! Whoo!
Na na na, na na na, na na na nah
Oh yeah!

Na na na, na na na,

ahhhhhhhhhhhhhh

I'm gonna make a change
It's gonna feel real good!
Come on!
(Change)
Just lift yourself
You know
You've got to stop it
Yourself!
(Yeah! Make that change!)
I've got to make that change, today!

(**One** in the mirror)
You got to
You got to not let yourself
Brother

Yeah!
You've got to
Make that change

I've got to make that change, that change
(**One** in the mirror)
You know it!
You know it!
You know it!
You know it
(Change)

O Siem (We are Family) (Susan Aglukark, 1995)

Chorus

O Siem

We are all family

O Siem

We're all the same

O Siem

The fires of freedom

Dance in the burning flame

Siem o siyeya

All people rich and poor

Siem o siyeya

Those who do and do not know

Siem o siyeya

Take the hand of one close by

Siem o siyeya

Of those who know because they try

And watch the walls come tumbling down

Chorus

Siem o siyeya

All people of the world

Siem o siyeya

It's time to make the turn

Siem o siyeya

A chance to share your heart

Siem o siyeya

To make a brand new start

And watch the walls come tumbling down

Chorus

Fires burned in silence

Hearts in anger bleed

The wheel of change is turning

For the ones who truly need

To see the walls come tumbling down

(Chorus x 3)

Power Song(unknown author, n.d.)

*When I was younger
Oh they told me
I was wrong to be strong
Wrong to be strong
But now I'm older
And I tell them
I've been giving away my power
For too long
And I'm taking it back
I'm taking it back
I'm taking it back, back, back
Because it's mine!*

The Stranger (Gord Downie, 2016)

*I am the Stranger
You can't see me
I am the Stranger
Do you know what I mean
I navigate the mud
I walk above the path
Jumping to the right
And then I jump to the left
On a Secret Path
The one that nobody knows
And I'm moving fast
On the path nobody knows*

*And what I'm feeling
Is anyone's guess
What is in my head
And what's in my chest
I'm not gonna stop
I'm just catching my breath
They're not gonna stop
Please. Just let me catch my breath
I am the Stranger
You can't see me
I am the Stranger
Do you know what I mean?*

*That is not my dad
My dad is not a wild man
Doesn't even drink
My Daddy's not a wild man
On a Secret Path
The one that nobody knows
And I'm moving fast
On the path nobody knows
I am the Stranger
I am the Stranger
I am the Stranger
I am the Stranger*

This Path Home (Glenn Marais, personal communication, March 3, 2018)

I left it all out there on the winter road

Two stars to guide me, through the lonely cold

My sons stand tall beside me

The creators light will guide what I see

Chorus- I bring you my heart

I bring you my memories

In this great land that long ago gave birth to me

I bring you my pain

I bring you my spirit free

To guide me now, on this path home

Now I walk toward the mountain

A humble man gonna make my stand

My truth'll shake the walls before me, my truth'll you see

Chorus

No more of my people left to die in vain

No More of my people ignored and shamed

This world must change

This world must change

I'll see it happen in your name

Chorus

To guide me now on this path home

We are the World (Michael Jackson & Lionel Richie, 1985)

*There comes a time when we heed a certain call
When the world must come together as one
There are people dying
And it's time to lend a hand to life
The greatest gift of all*

*We can't go on pretending day by day
That someone, somewhere will soon make a change
We are all a part of Gods great big family
And the truth, you know,
Love is all we need*

*We are the world, we are the children
We are the ones to make a brighter day
So let's start giving, Ah, Ah, Ah.....
There's a choice we're making
We're saving our own lives
Its true we'll make a better day
Just you and me*

*Well,send them your heartso they'll know that someone cares
And their lives will be stronger and free
As God has shown us by turning stones to bread
So we all must lend a helping hand*

*We are the world, we are the children
We are the ones to make a brighter day
So lets start giving, Ah, Ah, Ah.....
There's a choice we're making
We're saving our own lives
Its true we'll make a better day
Just you and me*

*When you're down and out, there seems no hope at all
But if you just believe there's no way we can fall
Well, let us realizethat a change will only come
When we stand together as one, as one!*

*We are the world, we are the children
We are the ones to make a brighter day
So let's start giving
There's a choice we're making
We're saving our own lives
Its true we make a better day
Just you and me
We are the world, just you and me; Just you and me.*

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